Vol. V. No. 2 APRIL, 1927

# WORLD DOMINION

## AN INTERNATIONAL REVIEW

### of Christian Progress

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**African Highways; Uganda Jubilee; Unoccupied Ceylon; In China To-day; Danger Zone in Central America; Nigeria; Obiter dicta of S. J. W. Clark; The Call of Mesopotamia.**

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# WORLD DOMINION

**Vol. V. No. 2** **APRIL, 1927**

Editor: THOMAS COCHRANE.

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## NOTES ON CONTRIBUTORS

MISS O. WYON recently visited the Near East to make a special study of the religious situation on behalf of WORLD DOMINION. DR. Y. Y. TSU is Director of Religious and Social Work in the Union Medical College, Peking. MR. T. P. WARREN, a member of the North Africa Mission, has had an intimate experience of work in that country, and is now working among North Africans in Paris. DR. G. E. TILSLEY is in charge of the Mission at Luanza in succession to his uncle, the late Mr. Dan Crawford. The REV. ROLAND ALLEN, M.A., was an Anglican Missionary in North China; he is the author of *Missionary Methods: St. Paul's or Ours; Voluntary Clergy*, etc. MR. R. W. STURT is a missionary in Inner Mongolia in connection with Christian Missions in Many Lands. The REV. A. MCLEISH is a missionary of the United Free Church of Scotland, and Survey Correspondent, National Christian Council of India. DR. A. H. HENDERSON is a medical missionary of the American Baptist Mission in Burma. MISS A. MILDRED CABLE, of the China Inland Mission, has had twenty-five years' experience in China. She is the author of *The Fulfilment of a Dream*, and *Despatches from N.W. Kansu*. BISHOP PAUL JENSEN directs the continental work of the Moravian Church, and travels a great deal in Europe. The REV. C. G. CUMBERLAND, of the American Presbyterian Mission, North, is connected with the United Mission in Mesopotamia. The REV. W. I. CHAMBERLAIN, Ph.D., is Secretary of the Board of Foreign Missions of the Reformed Church in America. MR. E. H. TRENCHARD is a missionary in Madrid in connection with Christian Missions in Many Lands. MR. K. G. GRUBB, F.R.G.S., of the Worldwide Evangelization Crusade, has travelled 11,000 miles in the Amazon Region. He is the compiler of an Ethnographic Map of Amazonia, and is a member of various Scientific Societies.

# Our Soldiers in China

Many thousands of our Soldiers are on their way to the Far East, there to face new difficulties and temptations. Among them are many members of the

## Soldiers' Christian Association

We appeal for special prayer on behalf of these that they may witness a good confession of Jesus Christ before others.

The Council of the Association has already cabled to Major Lee Spratt requesting him to proceed at once to China and to report on the possibilities of work amongst the assembling troops.

Please pray that the Council may experience Divine leading in all that shall be undertaken.

The Headquarters of the Association, of which Brig.-General W. Ewbank, C.B., C.I.E., is the Chairman, and to whom contributions may be sent, are at Dawson House, Tufton Street, Westminster, London, S.W. 1.

G. J. BYRNELL,

*General Secretary.*

# World Dominion

"His Dominion shall be from Sea to Sea."

April, 1927

## Editorial

### THE UNFINISHED TASK

IT is vast indeed. Few seem to realize this. Not many think in terms of World need; therefore it is that Mission policy is often misdirected. Frequently so much is done for the few and nothing is done for the many.

Dr. Axling, writing in the *International Review of Missions*, says of Japan: "There are more people unevangelized within her enlarged borders to-day than there were when Christian Missions began their work." The rural areas of Japan are largely untouched, and the Japanese Church is not strong enough to evangelize them. In seventeen of the provinces the proportion is one Christian to four figures; for example, in the province of Gifu there is only one Church member in every 3,241 of the population; in the province of Nara, one in every 6,807 of the population.

In the whole of North-east Asia, where great nations meet—Russia, Korea, Japan and China—the efforts of the Church are feeble in face of the growing, spreading, commingling races. Mr. Sturt tells us in the present number that in Mongolia he has recently been preaching to tribes who have never been visited since Gilmour was there thirty years ago!

Tibet and vast regions in Central Asia are unoccupied. We have just had a visitor from Chinese Turkestan, who said: "Can results be expected there when people only hear about the Gospel for an hour or two once in their lives?" And Miss Cable, of the C.I.M., who, with two

brave companions, travelled from Kansu across Sinkiang to Russia, writes to us as follows :—

" From Suchow, in North-west China, to Chuguchak, on the Siberian border, is sixty marches, and on that journey we passed but one mission station, held by two men in the town of Urumchi. Large, prosperous cities which collect merchants from all parts of Central Asia, as well as men from the eighteen provinces of China, were without any witness to Christ. Travelling west from Urumchi there are fifty-four marches to Kashgar, where the Swedish missionaries have their headquarters. Thus in a journey of ninety-four days, over the great main trade route of Central Asia from Suchow to Kashgar, Urumchi is the only mission station.

" When we entered Qazaqistan we found ourselves amongst a Moslem population of five millions which has recently been brought under the restriction of Soviet rule. This great territory of Turkestan has already been surveyed with a view to opening up the motor communication which will eventually connect China with Russia and link her up with India. WHERE ARE THOSE WHO SHOULD HAVE THROWN UP A HIGHWAY FOR OUR GOD ? "

It is a commonly accepted fallacy that the geographical task of missions has been practically accomplished ; it is generally believed that this is true at least in countries like China and India. " But there are 333 counties in China, with 166,500 towns and villages, and a population of 38,508,305, without a single evangelistic centre or a single Christian." And of India, Mr. McLeish, Survey Correspondent of the National Christian Council, says :—

" Many of us considered Ceylon to be one of the best occupied regions in India. It has a proportion of fifty-three foreign workers per million of its population, which is the highest of any such area in the continent. It has nearly three times as many Indian workers, in relation to its population, as the next best occupied area in India—Madras. Yet in spite of this, a survey shows that by dividing the island into 250 sections, 128 are unoccupied and 122 occupied

by Protestant Missions and the National Missionary Society."

" As regards the other areas in India, it is true to say that if we took up all the missionaries in India and planted them down well outside the region of all established work, we could begin the whole missionary task over again, and leave enough territory still unoccupied to repeat the process yet again. Undoubtedly the whole attitude to established work will have to be carefully thought out, and steps taken to free the major part of the present missionary force to occupy new and difficult territories." Only in comparatively recent times has evangelistic work been taken up in Indo-China, and there the need is represented by one Protestant communicant to 43,471 of the population. How can the Malays of Malaysia hear without a preacher ? In the interior of the great island of Borneo and the greater island of New Guinea, the foot of the messenger of peace has never trod.

An immense area, which includes Arabia, Persia, Mesopotamia, Turkey and North Africa, forms the keystone of the Moslem arch, and the task there has scarcely begun. In Arabia there are not twenty Christians in a population of 4,664,923. The total Moslem population of North Africa is 13,613,469, while the estimated Arab and Berber Protestant Communicant membership is but 140.

Dr. Zwemer says : " One is startled to learn that in twelve African countries over ninety per cent. of the people are Mohammedan."

Let us complete the circle of the world by crossing the Atlantic to Latin America, where evangelism, as represented by evangelical Christianity, is faced with a task represented in Colombia by one Church member to 10,883 of the population, and in Ecuador by one to 16,950. Indeed, evangelical work is only in its initial stages. Six million square miles, or about four-fifths of the continent is almost entirely untouched. And to those who would say : " Ah, yes, but Latin America is Roman Catholic," we would

cite Cardinal Baudrillart, who speaks of the enormous size of the parishes and says that they are so vast that it is a practical impossibility to look after them, and that, therefore, whole regions are neglected; "there is no preaching and no sacraments. In such districts seventy per cent. of the children are unbaptized, and eighty to ninety per cent. of them are born out of wedlock."

The unfinished task is stupendous in its magnitude. It is the duty of the Church to face it in this generation. Can the Church be aroused to realize this?

---

## The Call of Egypt

O. WYON.

IT was a hot day in May when I found my way to the Mosque of El Azhar, the leading university of the Moslem world. The large, sunny court is surrounded by arcades, and within the shade of the covered building could be seen rows of pillars, slender and satisfying to the eye. The stone floor is covered with straw matting, and everywhere were groups of men and boys seated or lying on the ground, busily engaged in their studies. Instead of the solemn quiet which usually pervades a mosque used only for worship, there was a cheerful hum of voices as the students repeated their lessons aloud, sometimes rocking themselves to and fro in their effort to memorize a passage. The public part of the building is clean and well kept; it is indeed a very beautiful place. The parts used for eating and washing are less attractive. One court is reserved for students from Tunisia, another for Algerians, and yet another for those from Abyssinia.

Until a few months ago, this ancient mosque was rigidly wedded to the old ways. Now, however, there are signs of a new spirit. The vaulted roof of the main building is lighted with electric light, and I noticed that one of the men was using an atlas which was entirely modern and

up-to-date. The fact is, the whole university curriculum is being altered; the students themselves are demanding reforms which are being introduced by a wise and enlightened Egyptian educationalist. It is said that there are about eighteen thousand students attached to the El Azhar system of education. It needs little imagination to appreciate the significance of the changes which are taking place in this centre of Islamic learning. Turning back once more as we were leaving, I looked across the sunlit courtyard to the dimness of the mosque which was pierced by shafts of sunlight, picking out a group of white-robed scholars here and there; involuntarily, there came into my mind the ancient words of the *Golden Sequence* of Innocent III.:—

"Come, Thou Holy Paraclete,
And from Thy celestial seat
Shed Thy light and brilliancy."

From the university we went out into the narrow, crowded streets, and presently we passed another sign of Islam, the antithesis of that which we had just seen at El Azhar. At the end of the Sharia el Sukkariya, close to the Red Mosque—a beautiful place, with one side all open to a garden filled with palm trees and flowers—we came upon an ancient gate, the *Bab el Zuweila*, which used to mark the southern limit of the city in olden days. It is massive in construction, and the whole corner is most picturesque, but the religious interest is that which impressed me most. The ironwork of the gate was covered with dirty rags, bits of hair, human teeth, and other things taken from the body of a person for whom a favour is desired. People were standing there praying, many of them women—and rubbing themselves and their offerings against the gate. Here, before our eyes, was an actual sign of that saint-worship which has so large a place in popular Islam. This gate is supposed to be inhabited by a *Qutb*, an invisible but living saint, through whom prayers may be hoped, somehow, to reach God. Childless women come here seeking children. A Dervish is usually to be found near the gate who claims to know the mind of the saint,

and these poor people will go to him, give him a small gift of money, and ask him whether there is any chance of their petitions being granted. It is this deeply ingrained belief in the presence and power of human "saints" that enables Islam to retain its hold over the minds of the masses of Egypt.

While the El Azhar Mosque has stood for intellectual orthodoxy and conservatism for so many centuries, the minds of the unlearned have been haunted and clouded by fears and sinister beliefs which the sublime but barren and remote Islamic conception of the Divine Being could do nothing to relieve. Dr. Zwemer tells us that almost under the shadow of El Azhar University a thriving trade in amulets is carried on, which is even promoted by some of the professors and students. "A favourite amulet, printed by the thousands and sent from Cairo throughout all North Africa, Central Africa, and the Nearer East, is entitled 'The Amulet of the Seven Covenants of Solomon.' It consists of a strip of paper seventy-nine inches in length and four inches in breadth, lithographed, and with portions of it covered with red, yellow, green, or gold paint. The whole is then rolled up, tied, put into an amulet case of leather and silver, and worn by men as well as by women and children. After invoking God's great Name and that of Mohammed, it reads:—

"An amulet for Jinns and payment of debts, and a preserver from all secret diseases, and for travelling by land and sea, and for meeting governors, and for winning love, and for selling and buying, and for travelling by day and night: Certainly my prosperity is through God and Mohammed. . . ."

Near El Azhar, too, is a famous shop—one of several in Cairo—where caps, belts, masks and daggers are sold for the terrible ceremonies connected with the *Zar*, a custom which probably originated in Pagan Africa, but which has now spread throughout Moslem Egypt. It is a ceremony for exorcizing evil spirits. Here is a description which Dr. Zwemer received from a lady who had actually witnessed the whole proceedings herself in a house in Cairo.

He says: "She tells how, after the preliminary music, dancing and feasting, incense is burned and the one possessed is properly fumigated. During the process of fumigating no prayers are offered. When this is over the dancing begins. The one possessed then takes hold of the ram which has now been brought in. She makes the tour of the room three times, acting the while like a drunken woman, amid the shrieks of the other women in the room. The ram is then dragged by the possessed to the door, where it is butchered. The possessed re-enters, preceded by the *goudia*, who carries a tray filled with jewels covered with the blood of the ram; in fact, everybody gets covered with it. The air becomes hot with incense and smoke; and when at last the women fall down on the ground, the *goudias* go around touching them on the ears and breathe on them, whispering words in their ears, presumably from the Koran. After a while they regain their places as if nothing had happened." Such glimpses seem to take us into a region of practice very far removed from the dry teaching of Sunni orthodoxy, or the more living developments of Mohammedan mysticism in the best forms of Sufism.

The great mass of the people are Mohammedan, that is, 91.2 per cent., and in the Delta provinces the proportion is almost 100 per cent. Of the Christian population, the majority live south of Cairo, in the provinces of Asyuit, Minya and Girga.

Some kind of mission work is being carried on at 333 different centres. In the Luxor area, out of its 446 towns, not more than fifty have any sort of Christian work carried on in them. The districts of Asyuit and Minya are well occupied, but the Giza province which lies immediately south of Cairo is neglected. Cairo itself, in spite of appearances, is "much less occupied than Asyuit or Minya or Beni Suef or Faiyum provinces." The Delta, "with its almost solid Mohammedan population, packed into the cities with a density greater than in any other portion of the globe," is in great need. Out of 298 towns with a population of over 5,000, there are 243 towns without any resident Christian worker. Evangelistic work in the

Delta region is no easy task. All of it has to be done in a crowd, for " the pressure of publicity is upon the Egyptian villager from birth to death. He cannot dose his calf, plant his cotton, beat his wife, or sell his corn without the interested intimate comment of the whole village community, and this unescapable public opinion is a force working for Islam."

The very fertility of the soil creates an atmosphere which is the reverse of spiritual. As Miss Padwick puts it : " Missionaries sometimes wonder if Egypt's wealth is not her curse. With a matchless Nile-fed soil that will yield crops without intermission, and with the steadiest of climates, the Egyptian fellah works at agriculture that is more like market gardening, ceaselessly toiling, year in, year out. His wife has no time, like her Palestine sister, for peasant embroideries. Rich crops, rich mud, and rich food, seem to hold captive the thoughts of the Egyptian villager. His very stories cling to the mud. That is the despondent outlook bred in the dead levels of the Delta."

Yet where the people do come into touch with the Spirit of Christ in His people, they are often very responsive. The sight of a Christian home is a revelation. A little group of Moslems were sitting one day in a simple but real " home " ; they looked about them for a while, and then they said to one another : " Could Heaven be any nicer than this ? "

In one Moslem town when a certain missionary passes through the streets delightful ragged children come running up to her to ask, " Oh, Auntie . . . how many days to Friday ? " (the day for their so-called Sunday School) or they will march behind her chanting, " We love you, we love you, oh, Sitti. . . ." And now and then in secret a man will confess that he has read the whole of the New Testament, and that he loves it and believes in it all.

Of the twenty missionary societies which are at work in Egypt to-day, the three which are strongest from the point of view of numbers are the American Mission, the Church Missionary Society, and the Egypt General Mission.

Space forbids the mention of other societies in detail, though patient and devoted work is being done in many ways by many Christian communities and their representatives.

But there is one form of missionary work which is new to Egypt, and which should be noted in greater detail. A recent visitor to Egypt was asked : " What part of mission work here has interested you most ? " She replied at once : " The Child Welfare Centres—because they are new. Your schools and their value I know, as I do mission hospitals also, but the welfare work is distinct."

Child Welfare work on a larger scale is being carried on by the Government, but they give no teaching, only some elementary treatment. The five Centres in Cairo which are carried on by the Missions are far more than Health Centres, they are central points for direct evangelistic work, and they are already affecting the districts in which they are placed.

One of the newest of these centres has been opened in a native house in a slum district. The house stands opposite a bit of waste ground littered with tins, bottles, rubbish and dust ; goats feed among the garbage. The surrounding houses, with their flat roofs, are all huddled together ; the windows are shuttered with wood and covered with wooden lattices. Washing hangs out on the roofs, and often all the lumber that can be removed from the rooms is piled up on the roof too, so that the drab, dusty quarter looks like some huge lumber room. It was a hot spring day when I went there, and the heat, the dust, the flies, the fleas, and the smells made it easy to believe that the housing conditions in that neighbourhood are as bad as they could be.

Eighty per cent. of the population is Moslem, and when this house was first opened as a Christian centre, there was a certain amount of opposition. An old sheikh used to call out to the people : " Oh, ye believers, do not go near this place ! " But the opposition is being lived down, and friends are coming in. The Baby Welfare opens twice a week, and a Health Talk, illustrated by diagrams, is given one

day and a Bible story with pictures the next. Then the mothers come upstairs and receive individual attention for their babies. These gentle, friendly black-robed women seem more like children themselves in their ignorance and helplessness. They listened with courteous appreciation to the wise counsels, but their real faith was evidently more fastened in the mysterious "medecine" which was given to the infant than to any mere words. "As if I'm going to do what they tell me upstairs!" was the remark made by one woman as she left the building that morning. The poor little babies were often in a shocking condition, dirty, neglected, with terrible sores which "came by themselves," as their mothers put it; very many of them had terribly sore eyes, for their mothers have not yet learnt the danger of flies. A baby will lie for a long time with his face covered with flies and no one dreams of brushing them away.

In all the centres the Christian teaching is as simple and direct as possible; Islam is not treated controversially, and the women are told that Christ came to bless Moslem, Jew, and Christian alike. Many are so much interested that they will listen for an hour or two, and every now and then visitors come solely to hear "the sweet words." The practical nature of the work appeals strongly to the women. They have been overheard saying: "See, this is what the Christians do while we curse and devour each other."

Many other methods are being tried; indeed every kind of approach is being used and tested, yet converts come in very slowly. There are about four hundred and forty-two foreign missionaries in Egypt, and the Egyptian Evangelical Church* has a membership of nineteen thousand; yet in the whole land there are probably not more than one hundred and fifty converts from Islam. It is a grave and baffling situation. It seems all the more perplexing when we realize how much love and prayer is being lavished upon this country by men and women of undoubted

*Built up from the Coptic Church.

sanctity of life. It seems clear that it is all part of a larger problem. Egypt cannot be isolated from the rest of the Moslem world; indeed, as a mission-field, it is no more unfruitful than any other Moslem country, and here as elsewhere Moslems are more open and accessible to Christain teaching than they have been for centuries. What, then, is lacking? The missionaries themselves are the first to confess that the "great element lacking is Spiritual Dynamic." But if we cannot isolate Egypt from the rest of the Moslem world, neither can we isolate her from the Church at home. In that spiritual solidarity, which is an often unrealized fact, lack of faith and desire for the Moslem world in the Church in America and Britain must inevitably retard the spiritual progress in Egypt. The newer books on Islam tend to leave the impression that, as a close observer puts it, "one has only to walk in and conquer. They are written by men who knew the old conditions and emphasize the new. They are read by people without background knowledge of her new conditions, and thus all seems *easy*." We must never forget that between Christianity and Islam lies a spiritual barrier created by centuries of hostility. Nothing will break down this barrier but the power of God set free in the world through convinced and persistent prayer. To some indeed the call may come to something deeper still; to a mysterious spiritual conflict like that of which David Brainerd wrote in his Journal:—

> "I think my soul was never so drawn out in intercession for others as it has been this night; I hardly ever so longed to live to God, and to be altogether devoted to Him. . . . I wrestled for the ingathering of souls, for multitudes of poor souls, personally, in many different places. I was in such an agony, from sun half an hour high till dark, that I was wet all over with sweat; but, oh, my dear Lord did sweat blood for such poor souls; I longed for more compassion."

## Projected North African Highways

THE port of Dakar in Senegal (where Cape Verde juts into the sea) is a strategic port of call on the maritime highway which runs from South America and South Africa to Europe.

A railway line from Dakar running northward through Mauritania to the port of Casablanca has been proposed, and in a preliminary way surveyed. Its materialization would provide an alternative route to Europe from West Africa, and by means of the Casablanca—Algiers Express, the traveller could from the latter city reach London in but little more than forty-eight hours.

Its financial justification, however, would mainly be found in the important trade artery between the West of Africa and the Sudan, with Northern Africa which the line would provide.

Another proposed line of communication which would increase the value of the Dakar—Casablanca route, is to be constructed by the Italians. They purpose linking Tripoli with the contiguous Tunisian railway system on the West, and with the British system on the East at Alexandria. The railway station they have constructed at Benghazi (as the terminus of the short line into the interior of Cyrenaica) has been conceived on spacious lines having the Alexandrian extension in view.

The increasing importance of Palestine and its neighbours Irak, Transjordania, Arabia, and Syria, indicates the utility of a quick means of transport from London by way of Paris, Marseilles, Tunis, Tripoli, Alexandria. Only second in importance is the quick route which would be opened to the ever-growing volume of visitors to Palestine from the Catholic countries of South America, who, by way of Dakar—Casablanca, would pass by the North African through express to Alexandria, and thence by British express to Jerusalem.

The supremely important matter of African evangelization would be greatly furthered by opening up one of the widest areas in the world wherein a single language is dominant. That language is Arabic.

Evangelists knowing this tongue, setting out from Jerusalem or Cairo, could preach the Word and be perfectly understood in all the vast territory which stretches from the Red Sea right across the continent to Morocco on the Atlantic Ocean, and thence southwards through the Sahara to the confines of the Sudan States.

And further, more would then be known concerning the actual conditions which prevail in the little-known hinterlands of the North African States. That the slave trade flourishes in these regions to a degree not known or admitted in Europe appears to be certain.

As recently as November last three French airmen carrying mails on the regular Dakar—Casablanca route, being forced to

descend, were the unwitting eye-witnesses of ten slaves being carried off by a Moorish raiding party. The knowledge cost two of them their lives, and the third, severely wounded, painfully crawled to a military outpost of Southern Morocco, and died at Casablanca.

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## The Young Moslem's Dilemma

FROM A CORRESPONDENT

"WHY should he?" "He says that Christ is the apostle of God." The words fell from the lips of a Muslim teacher, inhabitant of one of the villages on the main road north from Jerusalem to Damascus. The occasion was that of a brief visit we paid to the village during Eastertide, which happened to coincide with the Muslim fast-month, Ramadan. At this season of the Muslim year the average person, who probably drops off praying and mosque worship for the greater part of the remaining eleven months, tries his best to do his duty by his religion. On the occasion referred to above, it was the time of the afternoon prayer, in the little open-air meeting-place, which did duty as a mosque as well. We had talked before prayer-time began, and then, as other men of the village assembled from the fields, I got up to take my leave, thinking that I should be an intruder where men were worshipping Allah in Ramadan. But no, they invited me to stay on to Evening Prayer, and this I did, glad of the opportunity of witnessing the method of Muslim worship so close at hand.

Prayer time over, one of the villagers called on me to give witness to the first part of the Muslim creed: "There is no God but Allah." This I accordingly did. The next demand, however, was to repeat the second half. My same interlocutor said to me: "Give witness that Muhammad is the apostle of God." Then, to my utter astonishment, before I had time to answer for myself, another villager answered for me in the words quoted at the beginning: "Why should he? He says that Christ is the apostle of God." In this village there

were from a dozen to twenty men, who had spent seven or more years in Canada or the United States of America, and it was probably the reflex influence of these men that ultimately prompted a remark like that from one of their fellow villagers of an older generation, who had welcomed them back from across the water. They themselves, however, for the most part have given up the Islam of the older generation; indeed, one of them was still sufficiently in touch with western walks of life to "take off" Charlie Chaplin for my especial benefit in the most approved way, and at that clad in his native dress! He was in the last row of worshippers at the time of prayer, and so far distinguished himself as to turn round and wink at me deliberately, while the rest were all devoutly prostrating themselves. Without in any way condoning what he did, it is surely legitimate to seek the reason of it.

In this actual case we have not far to seek, for this "Charlie Chaplin" is a member of a fairly large group of our Near Eastern Muslims, for the most part men of but scant education, who have come under the influence of the west through going there, and still pray, they hardly know why, their rather stereotyped Muslim prayers when their absence from prayer might make some of their friends ask questions. For they have come back to surroundings that require their conformity to a certain extent. How many of them pray otherwise than at feast and fast times is another question, but still "how many?" Or how few?

The student class, however, have very largely given up the practice both of public and private prayer, probably for a variety of reasons. In regard to public prayer they do very much the same as the returned Muslim from the west, and conform only on big occasions. We should not minimize, then, the reflex influence of Christian contacts when we consider the cases both of the western-trained students of various types, as well as the western-touched farmer, who in most cases must still be illiterate.

Our problem then is to find something to take the place of the erstwhile prayer-life, with all its implica-

tions. For the political and social values of Islam are in most cases probably still appraised at the old estimates. It remains to be seen whether our Muslim, in losing his consciousness of God as in any way intimately related to himself, will lose or show signs of losing the virile spirit of brotherhood, which has helped, if it has not caused, the complacent self-satisfaction and contempt of all outside the Islamic brotherhood, which has characterized his forbears for so many centuries, and which is still quite noticeable.

Not long after the incident related above, we found ourselves in an entirely different part of Palestine, and in converse with a Muslim, who for several years had been servant at a monastery. For the sake of a conversational opening, we asked if he ever joined in the prayers of the monastery chapel, to which he replied at once, "Oh no, I am a Muslim, thanks be to God," thereby summing up for himself and others the intense feeling of superiority observable in the older generation. A modern student would hardly say a thing like that to one belonging to another faith, nor would he state it in the manner in which the old servant gave vent to perhaps rather outraged feelings, even though he felt the superiority in his heart. He has reached the stage of the western-touched teacher mentioned at the beginning of this article. Consequently, he would say to himself something like this, remembering that it is the West that has opened his mental vision: "Muhammad is my prophet; Christ is his; let's leave it at that."

Yes, "leave it at that," for the truth probably is that our modernist, however little modern he really may be, is so shaken up that he does not quite know where he stands. He is out on a sort of adventure. He cannot follow the old folks in everything. He cannot believe as his father believed, and he frankly admits it. The angels have very little place in his life's philosophy, and many years ago he gave up believing in the "ginn"* because he learned

* Geni.

that to-day you cannot be educated and retain a belief in them. He is relieved to find, moreover, that a lot of legendary matter connected with " walis " or local saints, which he had suspected of having no foundation for some time, was considered as legendary or folklore by others of his own faith and wiser than himself. " We no longer teach this or that," he will say, " it simply is not done."

Then he feels rather uneasy when he gets back home for the holidays. The life of the village with its implications of custom and thought, is so unlike the new atmosphere he has begun to breathe. His father perhaps wants him to settle down in the village, for he is not far off twenty, but he has had just enough education to give him new friendships and the sense of new freedom, neither of which he expected to have ten years ago, when he was spelling out laboriously the suras of the Qur'an in the village " kuttab " until he got them off by heart. Yes, he has had just enough touch with the west, in most cases the Christian west, to know that he wants more, though he does not quite know why, and so he has to fight his father over that extra year at college, with the feeling all the while that he ought not to be going against the paternal wish.

Or again his touch with an outside life, which he had never anticipated has even caused him in due course to go much further than give up his belief in the " ginn," or even the angels, and, in spite of himself, revise some of his more fundamental ideas concerning subjects over which in the even recent past, and much more so in the old days, he was wont to think there could not be two things to say.

For instance, what a surprise it was to discover a teacher from the west, who not only had a translation of the Qur'an in English, but knew something about it in Arabic, and could repeat a few of the well-known texts. At first our modernist rather resented this, for the Qur'an was a book for believers only ; then he thought it was perhaps a good thing, for who knows whether Allah might not guide this teacher from the west, from whom he himself was always ready to accept fresh knowledge on any subject of a secular

nature, so that he would see in Islam the final religion; so it might be a good thing for the teacher to possess the holy book in his own tongue and in its own tongue.

But the student himself was learning English; he hoped that one day in the not far distant future would see him versed, for instance, not merely in his own Islamic legal code, but in the codes of Europe too; how fine it would be, and quite in keeping with the adventure on which he had embarked, to have a copy of the Qur'an in English. Yes, but what if he took it home? The chances were that his father would see, and burn it as the Khalifa 'Uthman burnt all the early Qur'ans in Medina to make way for the better recension. Yes, his father would certainly make it unpleasant for him, and he had already crossed his father over that postponed marriage and other things. Possibly, then, it was not worth it after all; it was waste of money; still he would like to have possessed a copy, and why should he not have a copy in English if the western teacher had one in the sacred Arabic. Hence, though just now discretion was the better part of valour, he had the moral right to the possession, and that no one could take away from him, and this moral right he felt so strongly did not make the resentment against the established order of things disappear. What an adventure he was in for!

The melting-pot, then, in which our modern Muslim student finds himself being refashioned and remodelled, is a biggish pot. And, further, the disintegration of his spiritual Islam does not mean the disintegration of all his personal Islam, to be followed by a real quest to find something workable and satisfactory to take its place. He is too absorbed in the disintegrating process to pay much attention or regard as yet to anything constructive, and he still has the prestige which is his heritage as a Muslim.

And after all, religiously, he has merely given up a "God afar off" for a God he frankly does not understand, not a huge change, so far as personal religion is concerned. God's absolute fiat may still overrule the universe, but His contact with him is ever so much less than it was. Our Muslim is then without God, more without Him than he has

ever been before, though curiously enough, or naturally enough, not without hope in the world. For Islam's politico-religiosity does not seem to be mutually dependent with regard to its component parts. It is fifteen years and more since Professor Backer wrote: "If I rightly interpret the signs of the times, a retrograde movement, in religious development, has now begun." And a man to-day can be a non-conforming Muslim religiously and a thorough-going one politically. And then the national movements with their aspirations come in, too; and the race hatreds of long standing still have a place even within the pale of the great Islamic brotherhood, discrepancies that perhaps will never be really done away until the time comes for them to be assuredly done away in Christ.

Meantime, our Near Easterner thinks nationalistically rather than Near Easternly, and that is a very narrow nationalism in some quarters. In Transjordania, for example, one of the smallest countries surely in the world, for several generations now colonies of Circassians have been living cheek by jowl with villages of Arabs. They are as keen Muslims as any that come of the Caucasian stock, but they will not speak of themselves as Trans-jordanians or natives, for that title belongs exclusively to the Arabs of the population, Muslim or Christian. And it would seem that the clan conception, the idea of nationality, does to an appreciable extent dominate the Christian, too, though he is, when educated, far more prone to think Near Easternly than his brother Muslim. On the other hand again, it is in a certain sense gratifying to meet Armenians, members of a homeless nation and patriotic to the core, who feel that the best they can do is to indent for Palestinian nationality.

In the days of the early Khalifas, Islam did succeed in binding together the scattered forces of tribal Arabia, and forging them into something that remained united for several centuries, despite forces of disintegration at work almost from the start, and which finally got the upper hand. Will she ever get strong enough again to do the job of reforging? This is a question which looms very

vitally on the horizon of the western-trained Muslim student. Is anything going to come of these Pan-Islamic gatherings in Cairo and Mecca? Will devotion of seventh century Arabia stand the strain? Will he himself stand the strain? He thought at one time that the student world could carry everything before it, but the Egypt that taught him that, taught him a few years later that a little learning is a dangerous thing. Which way can he possibly go and be sure of himself or anyone else? He could not put himself alongside the unsophisticated farmer in demanding from a western acquaintance, he thinks he can actually call friend, belief in Islam, nor would he now say in cold blood, in the presence of such a one, "I am a Muslim, thanks be to Allah," even if there still lurked in his mind the feeling that every westerner was to be pitied, who could not, or would not, say, "I am a Muslim, thanks be to Allah." But all the same, he may have a personal grievance that because he is a Muslim, he cannot obtain what he considers to be the satisfaction of his own interests in a Christian institution, when those interests are specifically Muslim, and as such, definitely conflict with what is Christian. But the point is that his grievance is personal far more than it is religious. For his religion has suddenly become impotent to help him, whereas his fathers have told him that things were done for them just because they were Muslims. Where is this adventure going to land him in the end?

We need the utmost sympathy for this point of view. Our modern has a long way to go mentally. The whole of existence is so new that intellectual adjustment must take a great while. And we would not have our Eastern friends satisfied with a veneer of western thinking; still less with a veneer of Christianity. They want what we want for them and for ourselves, the mind of Christ so that they shall do their thinking freely for themselves, however slow and tedious the process. The thinking of the centuries is not undone in a decade. Still, taken all round, this intellectual upheaval is the dawn of something grander, and when you come to big thought movements,

dawn is a long way off from the brightness of midday. And when this process really involves not only just "rethinking," but unlearning so much of life that had become second nature, we find the cry rising to our lips, How long, O Lord, how long? For the trained mind is half a century ahead of the masses. But dawn must lead on to day, and the first streaks of light put hopelessness to flight. And, after all, before our day individual men have seen the brightness greater than that of the midday sun, once the full meaning of the impact of Christ upon the world has flashed upon their own souls. Hence we must surely work and pray, and expect that the exceeding brightness of the Christ may flash in on the souls of other Sauls in no uncertain way, flash in on mind and heart alike, for oft-times when intellectual conviction is present, there is no desire apparent for heart knowledge.

We need men with natural gifts, and most of all the natural gift of unassuming leadership, teachers with minds alight with heavenly wisdom. And then, as surely as the midday follows dawn when it has once touched the eastern sky, so must there come a rising consciousness of, and confidence in, the eternal Christ, and Arabia and Arabia's children in the lands beyond shall see what hitherto has been hid from their vision, "the light of the knowledge of the glory of God in the face of Jesus Christ."

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## Revival of Islam in China

Y. Y. Tsu

*The following is from a Letter to the Editor.*

THIS morning the December number of your esteemed magazine WORLD DOMINION reached me, and, on opening it, I found the article entitled "London Hears the Muezzin," reporting the opening of a new mosque in Southfields, London. By strange coincidence the same morning before yours came, I was reading *The China Muslim*, a new publication of the Chinese Muslim Literary Society, and it mentioned the building of the Southfields mosque, as the second in London, with a third planned, and a number of

other mosques in Paris, Berlin, and in America. The magazine publishes translated speeches made by the leaders of a London mosque, and the increase of new converts in European countries. The general impression the Chinese reader gets, as evidently is intended, is that there is a definite movement in Europe and America, supposedly Christian lands, of people turning to the " True Prophet."

Your readers may like to know that the younger and more enlightened Chinese Moslems are trying to revive their religion and adapt it to modern thought and conditions. In their publications they unsparingly criticize the defects of their religion, especially the dense ignorance of their co-religionists, including many of the " ahuns," or religious leaders, in the fundamental tenets of their faith. Consequently they are blind followers of antiquated forms and customs, bigotted and unaware of the real beauty of the teachings of the Prophet. The reformers are advocating general education to combat illiteracy among the Mohammedan population, promotion of industries to relieve the poverty of their people, closer organization of the Moslems of the country into a national federation of local bodies, publication of literature not only for the use of the faithful, but also for propagation of the religion among non-Moslems, theological seminaries for the better preparation of the " ahuns," and the promotion of philanthropies.

But the most interesting of all reforms is the translation of the Koran into the Chinese language. This is frowned upon by the older conservative members, but the younger and more progressive ones are going ahead with the work. They point out that the faithful but blind repetition of sentences in Arabic is neither elevating nor instructive ; that the lack of a good Chinese translation of their sacred scriptures is one of the most serious causes of the backwardness of their religion in China ; that very few people have the time to learn Arabic, and consequently very few can read their bible intelligently ; that the opening of the closed book to the people through a good translation will not only benefit vast numbers of the faithful, but also redound to the glory of their religion. A small group of scholars versed in Arabic and English are therefore working on the translation, and publishing it little by little in *The China Muslim*. They started with translating from the Arabic, but having found the English translation made by a certain Hindu scholar to be both accurate and adequate, they are following the English text. Judging by the portions that have already appeared, the translation is of a high literary order, closely patterned upon the style of Buddhist books. For instance, they use balanced sentences with the same number of characters, generally four, in each sentence, with endings that match in rhyme. They meet with the same dilemma that translators of the Christian Bible do, namely, the natural desire to

have the translation follow the most literary style possible on the one hand, and the original purpose of making the Koran accessible to the common people.

Unfortunately, the revival is openly anti-Christian. Its publications are full of references which are intended to show the superiority of Mohammedanism over Christianity in ethics and theology. For instance, they say that Islam advocates universal peace and brotherhood, while Christianity war, and this is based upon Jesus' words, " Think ye that I am come to give peace in the earth ? I tell you, nay, but rather division." The so-called Christian virtues are shown to be but the graces of human culture. The Christian Bible is described as a late spurious work of the seventh century. Christianity was introduced into China with the backing of the military strength of western nations. Let us not condemn this bitterness and hatred too hastily as due to unreasoned prejudice. Very probably it is the repercussion of the bitter attacks that Christians are always ready to launch against those of the Moslem faith. The rise of a new Turkey has captured the imagination of all the Moslems of the world, and much space is given to the subject in Chinese publications, and Chinese Moslems are good Chinese nationalists, intensely concerned with the political and social problems of their country. When China became a republic and adopted the five-coloured flag, the Moslem population was recognized as one of the five component " races " and given the colour, white, which is popularly regarded as the colour symbol of Moslems on account of the white caps that the " ahuns " traditionally wear as the emblem of their religious office. What the revival will accomplish is as yet hard to say. It is part of a world-wide movement of awakened religious consciousness. At present it is a struggle between progressive and conservative tendencies for a more liberal faith which harmonizes with modern life and with the thinking of the present age.

## The Moral Paralysis of Islam

T. WARREN

IN seeking for some answer to the question, " Why is the Moslem mission-field the hardest of all ? " one must carefully distinguish between the learned few and the ignorant mass. If the former are hard to win because of their philosophic arguments, the latter is hard to win because of its inherent inertia.

Islam presents so many points of contact with Christianity that it would seem easy to turn these into avenues of approach; but over against these points of contact must be placed the grave charge that Islam has formulated against Christianity, that of corrupting the Scriptures. The point of contact frequently leads to branching ways, and there the orthodox Moslem is intractable; to him the Koran is the one book that is unquestionable. There can be no investigation of an alternative path. "It is written," such is the formula that closes discussion.

It is not only in the realm of the "Book," however, that this formula is a formidable obstacle, the Moslem is hedged in by it everywhere; he is a prisoner enclosed within the eternal triangle of these three words.

The purpose of this article is not to discuss the philosophic side of this question, but rather to point out the influence of the doctrine on those whose thinking and reasoning are very restricted. The froth of discussion is the sport of the learned, but there is something in every creed which filters down to the lowest strata and furnishes them with the elements of doctrine that constitute their religion. It is this filtered down residue that is the crux of the matter, the obstacle that makes conversion so difficult. It is a subtle something that seems to be beyond the reach of argument, engrained in the mental and moral fibres of being, affecting the subconscious mind of its adherents.

Could any creed be shorter than that of Islam? We may thus paraphrase it, "There is no Divinity but Allah, and Mohammed is the mouthpiece of Allah." There are two elements in this creed—the unity of the Deity and the mediatorship of Mohammed. Upon the conception of the Deity, and upon the character and conduct of the mediator all depends. These two elements act and react upon each other. The conception of the Deity is limited by the character and conduct of the chosen intermediate agent, and the character and conduct of the latter is explained by the conception of the former. Acquaintance with the

Koran and with Moslems leads one to the conclusion that the one thing common to both is capriciousness.

The claim of the new religion on all men was summed up in one word—submission—for such is the meaning of Islam. Submission, resignation to the will of Allah, that is the fundamental idea, the dominating principle that conditions the mental and moral activities of the mass of Moslems.

Islam—submission—resignation—fatalism. It is not difficult to go from the first to the last of the series, nor to get some idea of the paralysing effect of a crude fatalism on the character and conduct of the illiterate mass of people who accept it as the ultimate principle of life.

The greatest obstacle to the conversion of Moslems is not the clash of rival religious claims, it is the effect of this doctrine on the subconscious as well as on the conscious mind of his adherents. Those who are unacquainted with Moslems cannot possibly conceive the far-reaching consequences of this doctrine. It is no mere theory to be discussed by the learned ; it is a law that touches life in its minutest details. There is no solitary event from conception to the final death spasm which has not been irrevocably fixed beforehand by the divine decree. Even death does not limit this law ; it stretches beyond and seals forever the lot of each individual. Evil as well as good is included within its compass ; *all* evil as well as all good. Indeed, these terms lose their meaning, for since the evil is as much decreed as the good, the doing of evil can be nothing else than obedience to the decree. This is the very negation of morality.

God therefore must be a capricious being, having as His chief attributes almighty power and arbitrary will. What is man that he should ask of God either reason, justice or love ? What God wills to do He can do, therefore all that is must be according to the will of God. Life and death, character and conduct, good or evil, sickness or health, poverty or wealth, all, all is of God. Have the crops been lost through laziness and carelessness ? It was written ! Have the olives been left for the starlings to eat?

That, too, was written! Does a member of the family fall ill? Well, doctors and medicines are far away, and after all, "It is written!" Have remedies been obtained but misapplied through forgetfulness or indifference? What difference does it make? One's destiny must be fulfilled one way or the other! And so a woman dies here in childbirth, and there a child is doomed to life-long crippledom for the want of a little care. Does a servant break your valuables? Why should you be angry? It was written! Does he leave your animals to die from lack of care? That, too, was written, he is not responsible! Does a man reap the inevitable consequences of ill-living? His sin and suffering were both predestinated! Why should he be blamed? Is a woman doomed to a life of ignorance and ill-treatment? Such was her destiny! Why should she repine? And so on all through life. Patience in poverty, stolidity in suffering, carelessness in conduct, indifference to well-being, one's own or that of others; all these things are engendered by the formula of Islam.

But the Moslem attitude of resignation must not be confounded with confidence in a loving Father; it is no parallel to the Christian conception of faith. According to a common idea among Moslems, the universe is a vast machine moved by an unseen force working out its own will, and men are only some of its parts.

Evidently such a belief will be far-reaching in its consequences; it will affect life in its material, mental and moral spheres. It provides no incentive towards progress in material things, it precludes initiative and produces indifference; it inevitably leads to stagnation.

It may be objected that there is much in Islam that contradicts this statement. One could quote its one-time lead in arts and sciences; the extraordinary rapidity and extent of its conquests, the tenacity with which it holds its subjects, its continual numerical expansion in our own day. We answer that Islam took the lead on borrowed steeds and rode them to death; its conquests were not only due to spiritual impulses, but also to the inducements

it offered to the baser elements of human nature; the tenacity of its hold is partly due to the lethargy of its adherents and its actual expansion is, as it always has been, proportional to the easiness of the way.

As far as the material sphere is concerned, we must admit that Occidental civilization and Christianity are not to be confounded, that material prosperity is too frequently divorced from morality, that much that is modern is not indispensable; in a word, that our boasted modern civilization is not the ideal standard to set before other peoples. But after making all these admissions, no one would say that in material things, with conditions of life reduced to their most elementary forms, as in an agricultural community, a Christian country is not much superior to a Moslem country. Hygiene and medicine may also be cited as two undebatable points where Moslems are particularly backward.

The material is inseparable from the mental. Islam's adverse balance is largely due to ignorance. Lack of education means material stagnation. There can be no progress without thought, therefore education must be something more than the passing on of tradition. There must be a continual search after the laws that regulate all the processes of nature, and a continual adaptation to those laws in order to get the best results. Of this Islam knows nothing. There is no law except that of the arbitrary will of the Almighty. In the Christian conception of God the predominating elements are Wisdom, Power and Love. But what have these things to do with the God of popular Islam? An unreasoning man does not ask for a reasonable God; an abject subject bows to an arbitrary sovereign; weakness worships might. Love in the evangelical sense is non-existent in the thought of Islam.

Again it may be argued that backwardness is not peculiar to Islam; material conditions in Moslem lands are matched by much in the pagan world, and even in many parts of Christendom. True though that may be, it is no valid argument for Islam which professes to be the last word in religion. If the claim were true, we ought to find

evidences of real progress. Christianity should outstrip Judaism, and Islam should outstrip both. But Islam, although in the dark ages of Christianity it led the van, has been outdistanced in the race. There has been no real progress; there has been retrogression, and nowhere is that so marked as in the moral sphere. It is there that the paralysis due to fatalism is most pronounced. One can appreciate a certain amount of indifference to material prosperity when it is accompanied by hopes of paradise. Does not the Gospel teach us to set our affection on things above? One can appreciate the simple life with its limited demands on mental equipment; but that the religion which claims pre-eminence and finality should be marked by moral retrogression in precept and practice, that is a fatal drawback. If "it is written" explains sin and excuses frailty, it is also the end of morality. It destroys conscience, dulls perception, and discounts common honesty. Were the doctrine pushed to its logical conclusion, it would reduce the whole community to chaos. Fortunately, it is a negative rather than a positive doctrine, an excuse rather than an impulse. But of all the factors that make Moslems hard to win and hard to hold, it must be given first place.

We would, however, emphasize that this is not so much a reasoned as a subconscious attitude. There are times when elemental passions assert themselves, when reason revolts against the rigidity of irrevocable destiny, when questioning and doubt invade the mind, when a new train of mental processes, set in operation by modern contacts, begins to work. But those who have begun to awaken are still the prisoners of the past, slaves of shibboleths and fettered by age-long customs. Their feeble efforts soon exhaust their untried energies, they lack the propelling force of a great purpose, and they are soon overcome by the inertia of their environment. It is as though some passer-by had thrown a stone into a stagnant pool; the ripples eddy against the rocky sides and then subside again into their former state. Happily there are breaches in the barrier, and some drops are trickling through to form a rivulet;

with increasing volume and gathering momentum this will become a new force in Moslem lands.

In mission work among Moslems the principal thing that is lacking is conviction of sin. The true relation between sin and suffering, wrong-doing and retribution is unappreciated. There is, in Islam, no Cross, and therefore no suppliant sinner at the Throne of Grace; there is no reconciliation between justice and love; pardon does not depend on propitiation; the sense of the imperious need of salvation is absent. And so it happens that there may be eager response as some soul listens for the first time to the Gospel. How satisfying the latter seems to be. But then the fight begins. Foes are without and feebleness within. Tradition and custom will be invoked, the counter-claims of Islam will be urged; these may be resisted, but the weakness bred of fatalism will cause the feeble steps to falter ere the race has well begun; there is no quickened conscience to spur the runner to the goal. Again, it is some brave soul that runs well; costs have been counted and faced; the initial difficulties have been vanquished; there is much promise for the future; and then, alas! some subtle onslaught on the moral side will lay the runner low. Or take those who have gone to France, and, with fresh hopes born of new surroundings feel themselves freed from the shackles of the past, set out to make a place for themselves, to profit by their opportunities and learn all they can. How few of them get anywhere! Their lack of moral stamina prevents progress; they have no tenacity for the upward climb; their ambitions rarely come to maturity; they fall back on the old formula and fall out of the race.

In the realm of nationalism it is the moral shortcomings that threaten the success of the new ventures. Writing about this in the *Moslem World*, Dr. Charles R. Watson, president of the American University in Cairo, says: "Most of the nations of the Moslem world have come to their hour of national privilege cruelly handicapped by the absence of a public conscience. Truth, honesty, justice, have been sadly travestied in Islam.

Nationalism calls for higher moral qualities in a people than does absolutism. Courageous leadership is also a serious lack in lands emerging from a civilization which has never emphasized individualism."

There is a great menace to missionary work in this moral paralysis. It is not only a formidable obstacle to conversion, it is also a subtle danger threatening the future. Conversion must be something more than intellectual conviction. A convert needs more than an illuminated mind, he needs a renewed mind. To silence a man's questions, to dissolve his doubts, to shut him up by logical argument to the new faith is not enough. It must not be forgotten that the high ideal of the Christian life has not as yet entered into the conception of the new convert. The value of virtue for its own sake, the realization that truth, honesty and honour carry their own reward within themselves and are not marketable commodities, these things which are the warp and woof of Christian character are as yet outside the reach of those who have been nurtured in the idea that all their life has been lived within the limits of the divine decree.

Where inexorable law rather than illimitable love has been considered as the arbiter of men's destinies one cannot expect to find much gratitude for benefits received or spontaneous interest in the well-being of others.

The new teaching must counteract the old and be adapted to the mental and moral requirements of those taught. The " imperatives " of the New Testament must be taught side by side with the doctrine of grace. The new faith must be accompanied with a new force—the enduement of power from on high. Discipline will have to be exercised—in the spirit of sympathy and love, upholding the wavering feet ; for those of the old faith would look with a lenient eye on the convert's moral failing and rejoice at the opportunity of widening a breach between convert and missionary

Islam's deficiency is the Gospel's opportunity. Over against the moral paralysis of Islam must be set the dynamic of the Cross—the constraining love of Christ.

# Mulalantanda: The Mighty Hunter

FAITH . . . WORKETH . . . BY LOVE

G. E. TILSLEY

"So many tracks that wind and wind!
So many creeds that bind and bind!
Yet just the simple art of being kind
Is what this poor world needs."

THIS is a story of faith in Jesus of Nazareth. She that had faith was an African woman who lives an African life in an African village untrammelled by the neighbourhood of white men, whether missionaries or others.

That she had faith was shewn in that she put it to work. That it was faith that worked was clear, in that the work was worked by love.

As for her name, it is Kishimba. And it all happened the other day—three other days—before the rains broke.

*The First of Three Days.*

A mighty hunter is Mulalantanda the African. His name proclaims his nature. "TRAIL BREAKER"—that is what Mulalantanda signifies. A proud name; and he is proud of it.

To-day he sits in the narrow shade below his thatch's eaves. Bare, brown back braced against the red mud wall; lithe legs stretched before him, and in the unrelenting glare beyond the poles his feet roasting unconcernedly. On either side of him twin mounds of hunting net are lying, stoutly made of home-rolled cord. Scrutinizingly, and mesh by mesh, he stretches it between his fingers and his mobile toes, passing it across his lap. Frayed strands he strengthens.

Mulalantanda is a finely muscled man. So it befits a hunter with a reputation. Rays of dancing light reflecting from the shimmering incandescence of the sun-bleached sand go flicker, flicker up and down his shining naked body, just now bathed and oiled.

Beneath a tall mukusu tree two women indolently pound. They are his wives.

" Sss—Sss—Sss—Sss."

With each so lazy-seeming downstroke of the wooden pestles each hisses sibilantly between her tongue and filed front teeth. The fronds of his banana palms are crackling in the breeze. His black billy-goat, heavily bearded, snorts exasperatedly behind a coy retreating nanny. In the manioc fields behind the huts corn beer lies fermenting in big-bellied pots.

Mulalantanda is content, and sets his work softly to song in the way of the leisured lands. Yes ; content. Chief elder to his king. A hunter of renown. Rich, as his world counts riches. And just now he has completed the observances of all taboos essential to his forthcoming hunt. It must therefore be successful. In two days' time there will be fresh meat—plenty. Meal in abundance, of course. Ripe heady beer foaming over the lips of those vast pots. Wives in good humour. Himself in added repute.

Yes ; life seems pretty good. Only for those Christians. Kankalwa ! If he could only get them out of it ! How they stick on, the pestiferous people. With their meek ways and their upsetting words out of that Book that they flount the whole time—" Love your enemies " indeed ! Well, they can't last for ever. One of these days ——.

Anyway, to-morrow he hunts.

*The Second of Three Days.*

Just before dawn he gets away. He carries his net, an axe, a spear, a bow and a quiver full of arrows. Along one of the twisting, twirling trails that lead out from the village he bores his way (*ku sava*) through the long dry-season grass that towers above his head ; grass that is heavy, and laden with drenching dew. He is clothed in a couple of kashya pelts well worked, and at the lower ends fringed by careful slitting of the hide itself. In a moment or two these skins, flapping from his belt of plaited hide, are soaked, grow stiff. They give off a strong smell.

After a while, true to his name of Trail Breaker, he leaves the track, cutting across country toward the plain he has

chosen for to-day's hunt. It slopes between two undulations of forest-clad hill country, and narrows toward its upper end. There the hills come together and trees end the open space (dilungu). Coming through the woods to this point, he erects his net, tying it to trees, and to stakes cut from the forest as he needs them, and so forms a strong barrier across the end of the open. The net is nearly five feet high, and is many yards across. Buck running this way from the dilungu into the woods will dash unawares into the net, and so in their winded daze fall victim to the bow or the spear of the waiting hunter.

The net is now in place. The sun has climbed no little way into the heavens. The dew has dried off the towering yellow grass of the plain. Mulalantanda makes up-wind along one hill crest, firing the grass in patches. Gone far enough, and seeing his fire patches streaking away from him toward the top end of the plain, he rapidly crosses the plain, firing the grass as he goes. He is so far modern as to use matches purchased from some travelling Arab trader. When he finds himself again in the trees he makes quickly along the opposite crest back toward his net, there to wait the fire-driven prey.

* * * *

Something is wrong. Badly wrong. The wind has changed. Is it only locally as a result of the fire draughts? Or is it wholesale? The fires are running badly. They are in the wrong places. They are here. They are there. Kankalwa, they are behind him, too. A dash—he must make a dash for the stream across the hill.

Malwa ne malwa, the fire is there, too, between him and the water—it is all round him—living walls of leaping angry flame—how they roar!

He looks round, calculatingly—one thing only to do—a terrible dash through the hungry flames at their thinnest part.

He starts to run.

* * * *

Back home in the village the shadows are short, and the streets are drowsily full of the midday population. Suddenly

ears prick up. What is that? Surely a screaming? Yes; a frantic screaming is approaching, swelling louder every moment. It comes. It arrives. A frightful something comes screeching through the village in a fury of agonized restlessness, leaping, writhing, yelling. It has the shape of a man; only there is no hair, no clothing, and no black skin. It is starkly naked, and its colour is a fiery red. It appears to be oozing everywhere small drops of blood.

At the first frightened glimpse of this awful visitation there is a panic-stricken rush. Children scream; women shriek; men shout a warning. Each one flees headlong into the nearest hut. Doors are thrust to, their bars are feverishly pummelled into firm position against the lock-posts. Children are frenziedly cuffed into silence. In a few moments the village is as though dead, except for that terrible presence that dashes here and there shrieking, screaming, yelling.

Its inarticulate yells give place now and then to shouts of human speech. It declares that it is their elder, Mulalantanda.

> "The fire! The awful fire. It caught me. Water—bring water. Drink! Drink! Oil—bring oil! O this agony; this agony! I burn. I burn. The fire! The fire! Come out, come out. It is I, your elder. Mulalantanda. Come out. Help. I cared for you. Help now. Water! Oil! I burn! I burn!"

Not a soul stirs. All hear; and through peepholes in the hut walls many see. But not one will brave the portent. An anxious age-old fear of the unusual holds them subject to its bondage. To intervene, they are sure, would involve them also in the malignity of the spiritual force of whose stalking abroad this catastrophe is plain evidence. To pit themselves against the spirit world, by helping the object of its anger—no, they dare not. Self-love, self-protection; such instincts as these are too powerful to permit of their showing practical sympathy, though their hearts may be, and indeed often in other circumstances show themselves to be, both kind and tender.

This that is Mulalantanda passes on through the village

to a further group of huts beyond its end, where live the hated Christians. There, too, in his extremity he bawls for help, although without expectation, for he too well remembers how he has always opposed their work. (Despite that opposition it is now several years that the head of the family has there continued to live out and to preach out his devotion to Christ Jesus. One married son, having for text-book his Luba New Testament, has been teaching the villagers to read and write. Both of these are away at the moment on a tour of evangelization.) The wife is there with her daughters. At the warning shouts they, too, have barricaded themselves in. Seeing the terrible plight of their enemy, the elder woman comes forth to the one who was always opposed to their ways. She brings water in a calabash. He drinks. He drinks again. She seeks in the hut for her precious store of oil—precious, precious, almost unobtainable oil. While she is getting it he is gone again. He cannot be still. He is again roaring up and down the main village street. He curses his own people who refuse him aid in his dire need, calling them to witness that only the despised Christians will help. She runs after him; but he is gone. She makes to follow with the oil, begging the barricaded villagers at least to go tell his parents, who live twenty minutes away in the forest.

She dives into the bush, tracking him by his spoor. She catches up with him. She ministers the oil to him. She gets water from a stream. She persuades him to stay near it. She makes a booth of leafy branches, tearing them down with her hands. In its shade he stamps about, being unable to sit or lie.

The afternoon wears on. The oil soothes him. Repeated drinks assuage the fiery agonies of that terrible thirst. The parents arrive. They have brought a sleeping mat of softest, coolest grass (*mukeka*). On this, oiled, he manages to lie down. A cloth, too; but this he cannot bear. They three sit with him.

He talks fairly consecutively; quietly even. He tells them how it happened. Fire. He talks of fire; awful, terrible fire. He begs his parents to listen to what the

Christians have to say. He wishes, he says, that he had a chance to try out their words. He is sure now that they are good words and true. If it were not so how should this enemy of his, this enemy whom he had always treated roughly, this enemy whom he had tried to drive away, how should such an one care for him this terrible day, when all his own have deserted him? Let them follow the Christ words. He is sure they are good words. They must be so. And, O, since fire here is as awful as this, what like must be that Lake of Fire of which the Christian book tells? O, the warning words about the Fire! O, to escape from fire, the terrible fire. Fire, fire. Yes; they are sound words. He wishes he might have a chance to try them out. Good words they are, they must be. Good words.

Toward evening he says: "Yes; the Christ-way is a good way. But, O, the Lake of Fire!" His pain-wracked body grows restless again. Later still he becomes unconscious. Suddenly comes a deep sigh as though of relief; and upon it his soul is released from the tortured body.

Shall not the Judge of all the earth do right?

*The Third of Three Days.*

They go forth to bury their dead. The Christian woman, with her children, goes with them.

"Go back," they tell her. "He was of 'The Society.' The rites must be performed. You Christians have no part in this."

But she replies:—

"When he was yet alive you would not care for him. It was I who was with him in his agonies and in his repentance, when he said, 'The Christ-way is a good way; I wish I might be able to travel it!' I it was who spoke the Words of Christ to him, and who brought him oil and water. And I will pray to God over his grave in the Christ-way."

When they see that she will insist, whatever they say, they proceed out of the village. They beg her to perform with them the ritual of the pathway, with its arches to be passed under, and its taboos to be passed round, and its

mystical rites of procession. She refuses. She does not interfere with their doing what they think right. Only, she must follow what she feels right. The arches she walks around, and the figured taboos she steps over.

At the graveside she prays. She also narrates the story of Mulalantanda's last hours. The crowd of assembled Initiates she harangues on the subject of fire—fire of earth ; fire of conscience ; fire of eternity. She exhorts them to take warning from the fate of their elder. While they still have the chance to turn toward a living God from the ways and society of death, let them flee from the fires of wrath.

When she is ended, they desire her again to depart. Upon the grave itself there are rites to be performed which may not be witnessed by uninitiated folk. (Nor may any indication of them be written here.) She refuses to go ; and seats herself on the root of a tree, promising to stay as long as any of them are left. Let them do what they wish. She is not interfering. Only while they stay, she stays.

Nearly all day the strange battle of wills continues. She neither eats nor drinks. She does not remove from her seat. One by one as the sun moves on, the Initiates depart, grumbling and growling. At length, only a few remaining, and the sun being already sunk below the tree-tops, it is decided to omit the main ceremonies. They of the remnant process round and round the grave, singing ritual songs in their language that is sacred and known only to the initiated. That ended, and night being come, they file off back toward the village. The sturdy Christian woman brings up the rear. She sees them into their huts.

" Sleep well."

" Sure. Go sleep well ! "

And as she bars her door and calls her girls to prayer, a crescent moon is sinking into its lacey bed of topmost forest branches.

* * * *

Whom think ye was neighbour unto Mulalantanda the African ?

# Voluntary Service in the Mission Field

Roland Allen

IN speaking of voluntary service, I must inevitably contrast it with stipendiary service; because there is a system of stipendiary service familiar to us, and one aspect of the importance of voluntary service is that it counteracts some of the dangers of a purely stipendiary system. Voluntary service has negative as well as positive advantages, and I cannot ignore these.

By voluntary, I mean unpaid; by stipendiary, I mean paid service. I use the word in a perfectly familiar legitimate sense in so doing. We use the word "voluntary" in two senses, first to mean that a man of his own free will undertakes certain work, quite regardless of the point whether he is actually paid to do it or not, as opposed to conscript, or pressed men, who have no choice allowed them, whether they undertake it or not. In this sense, all the soldiers and sailors in our regular army and navy are volunteers, and their service is voluntary service; they might refuse to enlist; they deliberately of their own free will choose to do so. In that sense they are all volunteers, and their service is voluntary; and in that sense all our clergy and paid Church workers are volunteers and their service is voluntary. But we also commonly speak of "voluntary workers," meaning men who not only offer their services of their own free will, but who also offer their services free of all charge, gratis, as opposed to men who are paid, or receive stipends, or allowances, for the work done by them. It is in this sense alone that I use the term voluntary clergy, or voluntary workers. This sense is a perfectly legitimate sense, and I hope that no one will think that its use by me in this sense implies anything derogatory of the service of men who, for quite good and sufficient reasons, receive stipends, or will say that *all* Christian workers are volunteers, and their service voluntary. It is quite true in the one sense of the word; but it is not true in the other, the sense in which I am now using the word, a sense in which

men habitually use it, as opposed to stipendiary, or paid. I mean by voluntary workers men who earn their living by the work of their hands or their heads in the common market, and serve as Church workers gratis.

I said that voluntary service in this sense had certain negative virtues in that it tends to counteract certain difficulties and dangers inherent in a stipendiary system. What are these dangers and difficulties ?

1. When ministers, clergy, or lay workers, are employed and paid by a Mission, sooner or later a question inevitably arises whether the higher orders of the ministry should be paid more than the lower orders, whether a man of higher intellectual training should be paid more than a man of lower. The answer which we generally give to these questions is that the higher orders and the higher training should receive a higher stipend.

Instantly there arises a ministry graded by a scale of pay. A teacher receives so much to begin with, and his stipend increases according to his years of service, and his capacity to pass periodical examinations ; a teacher of a higher grade receives so much more ; a catechist so much more ; a deacon so much more ; an elder or priest so much more ; and in each class is a maximum and a minimum.

What follows ? Men (especially those who are learning their first ideas of Christian service) inevitably tend to look upon an increase in the stipend or pay as the mark of progress in Christian service. They tend to measure everything by that. They tend to look upon the service of the Mission as they look upon government or commercial service. I do not say that there are not good men (thank God there are many) who refuse so to think ; but I suggest that the tendency is strong for the ordinary layman and minister so to think. Native Christians often speak in that way ; in India I have heard even missionaries speak of their native workers as Rs. 10 teachers, or Rs. 20 catechists, and so on. The pay grades the man.

Now I am sure that you will all see a danger in this, a danger both to foreign missionaries and native converts.

What we desire is to see spiritual power and devotion expressed in service to Christ ; but we cannot grade spiritual power and devotion by a scale of pay. I have heard missionaries say of some native worker that he is a man of profound devotion and extraordinary influence, but that he cannot, unfortunately, pass the examination necessary for his admission into a higher class, and therefore he must be content to remain in the lower and receive the pay of the lower, and be guided and directed in his work by men who are his spiritual inferiors. But if we allow men to regard progress as progress from class to class and from a lower rate of pay to a higher, I do not see how we can avoid teaching them to regard progress in spiritual power and devotion as in some sense inferior to a capacity for passing the necessary examinations, which can only be intellectual tests. The danger then is for us to set up a false standard for our converts.

2. There is also a danger of a false conception of Christian work. The pay increases at the judgment of a board of the Mission ; and consequently men tend to think of Christian service as the service of a Mission, rather than as a Service of Christ. The Mission holds the purse strings, and pay is the mark of progress. Activity which attracts the notice of, and pleases the superintendent, is rewarded, and appears to win approval. I do not see how this can fail to produce a general impression that the service is service of the Mission. I have heard that expressed quite clearly in words in India and in China. Christian workers are called servants of the Mission, and their chief duty is thought to consist in pleasing the missionaries. Again, I do not say that there are not many good men (thank God, there are many) who escape from this danger ; all that I am suggesting to you is that the ordinary simple-minded people, heathen and Christian alike (and in this regard it is very important what the heathen think), are liable to fall into the error of thinking of Christian service primarily as service of the Mission rather than as the service of Christ.

Now voluntary service, if it is recognized and honoured by us, avoids both these dangers. If men are ordained and put in charge of churches with full authority, regardless of their source of income, it is at least plain to all men that pay is not the mark of honour in the Church; for it is obvious that those who so serve, and are so honoured, are not in the pay of the Mission; and there is at least a chance that observers will understand that the men who so serve and are so honoured are not working simply for the Mission. But so long as voluntary service must always be under the direction of men paid by the Mission, and can have no authority equal to theirs, I do not see how it can produce this impression, which is its proper effect. Given its proper authority and place in the Church, I do not see how it could fail at least in some degree to correct what I think we must all recognize as serious dangers.

3. But there is another danger inherent in the stipendiary system. When men are paid for spiritual work, and pay is recognized as a mark or symbol of progress, there is often a tendency for the workers to consider the best paid positions the most honourable and most to be coveted. The best paid positions are generally in places where there are large congregations of Christians. The tendency, then, is to think the care of Christian congregations more honourable work than the conversion of the heathen, the superintendence of the work of others more honourable than personal toil, the work in towns more honourable than the work in the country, the work of ruling an established Church more honourable than the work of founding new churches, by making new converts. There is often a tendency visible for the ablest men and most highly educated (in the scholastic sense) to desire the charge of large congregations and to drift into the towns when the real work needing to be done is in the country. Then the Church contracts rather than expands; it makes progress intellectually rather than spiritually. But the best paid positions are often by no means the most important for the growth and expansion of the Church.

The recognition of voluntary service, by giving to the voluntary workers an authority and respect not less than that accorded to the stipendiary certainly might check this evil. What we need is the enthusiastic evangelist, and the pastor who is devoted to his flock, moved by the love of Christ alone. Such men are often found in precisely these positions and situations where the pay given to the stipendiaries is necessarily smallest, and where in consequence, the stipendiary feels that he is without honour. For St. Paul and his followers the greatest honour was to be working where no stipend was possible, where no Christians were to be found, in precisely those positions and situations where the stipendiary is tempted to feel lost. The volunteer who of his own motion goes to his home, or to his work, and labours to bring to Christ people who are out of reach of the stipendiary minister—this is the man to whom, I venture to think, we should accord the highest honour, and upon whom we should bestow the greatest authority possible; but as for pay—he did the work without thought of pay and we should not mar, nor meddle with, that divine enthusiasm, by speaking to him of pay, still less by sending a stipendiary to supplant him.

4. When we pay workers, we sometimes (as I think, invariably) find ourselves discussing how much we ought to pay them. Then we are on the horns of a dilemma. If we make the rate of pay very small in relation to the local standard of living, we are in danger of making our workers discontented, or of so starving them that they cannot attend upon the Lord without distraction; if, on the other hand, we make the rate of pay such that our workers can live comfortably, we are in danger of attracting men who are not the most spiritually minded. The position of mission workers, especially in the early days, is one of some dignity. If we make it possible for them to live comfortably, the stipends, though perhaps small, are quite sure (so long as the man behaves decently), and he has a position as leader of his congregation which gives him a certain sense of dignity. That dignity and security may

well attract men who are indeed good men, but are not quite the enthusiastic servants of Christ whom the Church needs. We often conclude that it is wisest and best to give the smallest possible salaries, in order that there may be as little temptation as possible, for men to offer themselves from any motive other than true desire for the service of Christ. But we do not quite succeed. As time goes on, the abler students in our schools from which we look to draw our mission agents, finding that they can get as good a position and as much respect from their people by some other form of work, tend more and more to decline mission service. This is what has been happening in China and India. Thus the supply of good and able mission agents dwindles. It is true (thank God) that a few able men filled with self-sacrificing love to Christ still offer themselves, and these men are the salvation of the Church, but the fact remains that they are few in number, and we are left with an uncomfortable question in our minds why the supply is falling off.

We are apt to answer the question by saying that with intellectual and social advancement the young men are getting more worldly minded; but the facts before us are that so long as mission service offers a position of dignity and security greater than, or even equal to, that which the boys could expect in service or in commerce, the supply does not fall off. It only begins to fall off when the opportunity of obtaining a position of greater dignity and responsibility in some other service becomes generally manifest. Thus we do not really answer the question by saying that the younger generation is worldly minded. It may be true, but it does not explain the facts; and we generally hear in such a case an appeal made that we must raise the standard of pay if we are to retain the services of the best men; and we do so. When we do so, we answer our own argument. Thus the dilemma remains: if we offer salaries which are sufficient to attract the able men we are in danger of attracting men who are not devoted; while if, on the other hand, we offer salaries so small that no able man could not get a better elsewhere,

we get only a few able men (though they are the very salt of the earth), and have to do the best we can with a large proportion of respectable mediocrities. Then the congregations, led by the ablest men from our schools, begin to despise the mission worker. I remember a native priest saying to me in India, "Our congregations are getting educated, and they despise us as men who serve the mission. When Christians begin to despise their Pastors, it is suicide." No ingenuity of ours can solve that riddle. It is inherent in the stipendiary system. It is impossible to find the precise sum which will support the able and not attract the good, pious, mediocre man who is not quite strong enough to make his own way in the open market. We are proving that now at home.

Voluntary service cuts at the root of this evil. The man who does voluntary service is not concerned with rates of pay at all. He may be moved by social ambition and desire to lead, but he is not concerned with questions of salary, or of the support of his family. That is already settled for him by his position in the world. He is supporting himself, and his family if he has one. The question of leadership in the congregation is settled, because he, as a volunteer, is already leading. If he is ordained, he is ordained not in the hope that when he is put into a position of leadership he will prove himself a leader, but in the certainty that he is a leader ; for he is ordained because he is a leader in the Christian congregation, and has already proved himself to be a leader.

5. Stipendiary service tends to check initiative. The position of the stipendiary mission worker is singularly difficult. He is financially dependent upon the mission. His advancement is largely, if not absolutely, in the hands of his superintending missionary. In relation to his own people, or his congregation, or his school, he feels no responsibility *to* them, and they feel no responsibility *for* him. Consequently, so long as he pleases the missionary in charge of his work, all is well. If he does anything outside his directions, success can only win a moderate approval,

failure is certain to earn rebuke, while those among whom he is working will feel no responsibility to stand by him. Now a white man is seldom in that position. He can almost invariably rely upon the support of his fellows ; or of some of them ; and his initiative is generally shown in discovering and pursuing fresh activities along certain approved and recognized lines—a new method of securing funds or a new method of teaching an accepted subject. It is therefore peculiarly difficult and dangerous for a native worker to act on his own initiative. We sometimes accuse native workers of want of initiative ; but, I think, we should rather marvel that so many of them show any signs of it.

Now any form of voluntary service which I can imagine makes the link between the minister and his congregation very strong (and strong in proportion as it weakens the link between the worker and the white supervisor), and it removes the barrier of fear that any undirected action may involve financial ruin. Consequently there is a place for initiative, a large room. The voluntary worker *must* begin by possessing sufficient initiative to act for himself, and he must win the confidence of his people if he is to succeed.

Such I hold to be the negative virtues of voluntary service. Its positive virtues are : (1) It gives full place to the instinct for propagating a secret of life. That instinct is very strong. Cicero quotes a saying of Archytas of Tarentum to the effect that if a man were to ascend into heaven and see all the glories of the stars and the wonders of the earth, he would not be able to enjoy that marvellous sight unless he had someone to whom he could tell it. That instinct becomes in Christian men, reinforced and illuminated by the Love of Christ, a burning desire to impart the secret of life to others. But it is no small help to native Christians to be given authority. Voluntary service, then, especially when recognized and supported by authority, gives full play to this divine instinct.

(2) It gives place to another instinct which is common to men everywhere. There are always men who feel that ministration in holy things is a service done to God in such a peculiar sense that they cannot and will not even

appear to be paid for doing it. You remember how Socrates described his work as a service of the God, and how he linked with that his refusal to receive any payment from those who attended him to hear him. You remember how St. Paul repudiated the least suspicion that he received any payment or made any financial gain by his preaching. You know how to-day the suspicion that men preach because they are paid to do so is resented. This feeling that the service of God cannot be paid in money, or hired by men, is very strong and very widespread. Voluntary service gives full place to it, and by so doing breaks down a suspicion, not uncommonly felt where the stipendiary system stands alone, that the Church is maintained in order that a certain number of men may be supported by salaries. Where voluntary service is properly recognized, all men see that the stipends and salaries are only a convenience and a help in certain cases, and that in many cases there is no salary or stipend; and therefore they understand that ministration in holy things is not merely a salaried profession.

(3) It enables the Church to use to the full a large number of men for whom it would be impossible to provide stipends. It removes the necessity which is often felt to appeal for money before any appeal for service can be made. The poorest and the very smallest groups can be supplied with full ministrations, without money; and consequently new work can be opened with freedom. When St. Paul entered a new country the converts were before him, the ministers were before him, the churches were before him. He could found and establish churches without saying anything about money for stipends. The recognition of voluntary service opens a large door, and gives liberty to enter it.

## Thoughts on Prayer

"THE greatest and the best talent that God gives to any man or woman in this world is the talent of prayer. And the best usury that any man or woman brings back to God when He comes to reckon with them at the end of this world is a life of prayer. . . . It was this that first drew me to Teresa. It was her singular originality in prayer and her complete captivity to prayer. It was the time she spent in prayer, and the refuge, and the peace, and the sanctification, and the power for carrying on hard and unrequited work that she all her life found in prayer. . . . With Teresa it was prayer first, and prayer last, and prayer always. With Teresa literally all things were sanctified, and sweetened, and made fruitful by prayer. In Teresa's writings prayer holds much the same place that it holds in the best men and women of Holy Scripture."—*Alexander Whyte.*

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"The life of prayer is just love to God and the custom of being ever with Him."—*St. Teresa.*

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"That prayer is the most acceptable which leaves the best results. Results, I mean in actions. That is true prayer. . . . I would fain live more nearly as I pray. I count that to be a good prayer which leaves me more humble, even if it is still with great temptations, tribulations and aridities. For it must never be thought that because a man has much suffering therefore he cannot have prayed acceptably. His suffering is as incense set forth before God. . . . The best prayer has . . . the most work and the most suffering."

*St. Teresa.*

* * * *

"Never let anyone leave off prayer on any pretence . . . what soever. . . . Every return to prayer is new life and new strength. . . . I tell you again that the leaving off of prayer was the most devilish and the most deadly temptation I ever met with."—*St. Teresa.*

* * * *

"Prayer, howsoever perfect in itself it may be, must always be directed in upon the performance of good works. . . . We must come out from prayer the most rapturous and sweet, only to do harder and ever harder works for God and our neighbour. . . . The growth and maturity and fruitfulness of the soul do not stand in liberty in prayer, but in love. And this love is got not by speaking much, but by doing and suffering much. For my part, and I have been long at it, I desire no other gift of prayer but that which ends in every day making me a better and better woman. By its fruits your prayer will be known to yourselves and others."—*St. Teresa.*

# After Gilmour in Mongolia

A GENERATION WHICH PASSED WITHOUT A CHANCE

R. W. STURT

*THIS article has been compiled from a letter received from Mr. Sturt, and the Editor requests the members of the* WORLD DOMINION *Prayer Fellowship to remember Mongolia in their prayers.*

*Further information regarding this field will be found in "The Challenge of Central Asia."**

*When the Editor was engaged in Medical Mission work in this region thirty years ago, he was just about to make a journey to Hada, then unoccupied, when the Boxer outbreak put a stop for a time to all work in Mongolia. Hada has been Mr. Sturt's headquarters for some time.*

*It is a reproach to the Christian Church that between Gilmour's itinerations and those of Mr. Sturt a generation has passed into eternity.*

* * * *

I have just returned, after nearly five months' wandering with the Word of God among the Mongols and border Chinese of the far west, north and east of this far-flung Jehol territory, being sometimes farther away from Hada, north that is, than Hada is from Peking. Save for an extreme north-eastern corner tribe or two—which time did not permit me to visit—the whole of the Mongol-speaking territory nominally controlled from Jehol, was carefully and systematically traversed and sown with the good seed of the Word of God, and much Gospel literature (including Gilmour's catechism, Mr. Stephen's tract, Scripture Gift Mission literature, and illustrated Gospel portions supplied by the Stewart Evangelistic Fund, Los Angeles), all in Mongolian and Thibetan. It will be noted that the great part of this spiritual "ammunition" is supplied by the generous help of the friends and agencies

*Price 6d. net, World Dominion Press.

Map illustrating Gospel Pioneering Journeys in Eastern Mongolia from Hada as a centre. Mission stations in heavy type. The arrows indicate the route traversed and represent about 2 200 English miles. Triangles represent Lamaseries visited.

mentioned, thus making possible and fruitful such journeys as this. May their needs not be forgotten by us.

The Scriptures—supplemented often by the needles, thread and matches, and so on, which we had provided for the purpose—we gave in exchange for hospitality received, for milk, cheese, cream or parched millet; money is not in use among the distant Mongols. Between four hundred and five hundred Scripture portions and New Testaments were disposed of, and many times that number of tracts in Chinese, Mongolian and Thibetan.

We travelled slowly—a wagon with four horses, camp equipment, food and bedding—while I rode pony-back all the way, from ten to twenty-five miles a day, for some 2,000 miles in all, and continuing right through the summer's heat, with its insect pests which nearly drove men and horses frantic, and on into the snows of early winter.

We traversed eleven Mongol tribes, visited some fifty lamaseries, and left the Living Seed.

We were entertained in the homes of the princes, officials, and common people, who gave us, if not a night's lodging, at least brick tea with parched millet and butter and cheese.

We sought to help and encourage in the Lord isolated groups of believers met with among the Chinese settlers in those newly opened up regions. These settlers were, in most instances, members and enquirers from the Presbyterian Church at work in Manchuria who had migrated over the eastern border of the Jehol territory, and a few from the Chao Yang district. Under these circumstances we sought in passing to help them in spiritual things and encourage them in their isolation. As a result believers (some hitherto unknown to each other) have commenced meeting each Lord's Day in premises provided by one of them.

I have not time to tell in detail of our most interesting experiences, in journeyings often, in perils of waters, in perils of robbers, in perils of the wilderness, in weariness, hunger and thirst; nor of the fascinating features of travel and Gospel pioneering in this eastern stretch of real

Mongolia, approximately equal in extent to England and Wales, hitherto unreached with the Gospel. If Gilmour ever visited these eastern tribes it was well over thirty years ago, and no trace was found of any testimony he must have borne to that generation of Mongols.

One remarkable deliverance in answer to prayer I must record to His praise. We had reached the distant valley where lived the prince of the prosperous Aru-Khorchin Tribe, and were camped for the first night on a small pagoda-crowned hill overlooking the stream and wide valley, and midway between the prince's "palace" and courthouse with the large temple and lamasery, and a cluster of some thirty houses occupied by Chinese traders. The five horses were hobbled and grazing as usual nearby. Within an hour of the carter's time for driving them in closer to the tent for the night it was discovered that they had all disappeared. Awaking me, asleep in the mat-covered cart which formed my home for four months, my three men started off in the moonlight, with a good deal of noise, to find them. In vain they scoured the country for miles around. Obviously the animals had been driven off by horse thieves, the bane of Mongolia. And here we were stranded, over three hundred miles from home, at two o'clock in the morning with our horses being rapidly driven from us. Committing the matter to the Lord in prayer, particularly asking, in our helplessness that He would cause fear to fall upon the thieves so that they would abandon the animals and flee, we did the only thing possible —went to sleep.

Up on a nearby hilltop with the day's first beams, the carter espied in the far distance five animals grazing, where, obviously fearing pursuit, the thieves had actually abandoned them about the time of our prayer.

An illusion in the minds of most of us was dispelled by this journey, namely that the country was a sparsely inhabited wilderness with almost insuperable difficulties of travel, and of getting at the people. Instead of this, we found it a land flowing with milk and all dairy produce (if not honey), and with " the fatness of the earth " ; of

fine rich grasslands supporting quite a large population with their herds of cattle; of sheep and huge herds of horses, which in the distance resembled great flocks of sheep, with plentiful crops of the millet, which, parched, is universally used in Mongolia in salted and buttered brick tea; and a wonderful hay harvest. Streams abound in the valleys, and only twice did we suffer from thirst, when men and animals were twenty-four hours without water, in a small stretch of some ten miles of sandhills—a stretch which we were two days negotiating however.

One night wolves howled around the huts, and the Mongols rushed out shouting and hastily lit a fire of argol (dried manure) to drive them off from the cattle penned nearby; other wild beasts are found among the wooded mountains of the Khingan Range watershed on the north-west.

It was pitiable to see men, women and children not only worshipping the multitudinous buddhas and gilded images in the temples, but travelling hundreds of miles to make their offerings and prostrate themselves before some living buddha, mere children of ten often, but supposed to be the reincarnation of a former notable lama. Proud, deluded and deluding man, arrogating to himself the worship due to his Creator, God.

I have returned from this journey with a strong desire to share with praying friends in the homelands my overwhelming sense of the greatness and openness of the door which God has set before us in those regions; the ripeness of the harvest awaiting our reaping; the urgency of the need to do what we can while we may ere the forbidding Red hand of Bolshevism descends.

## The Half of Ceylon—Still Unoccupied

ALEXANDER MCLEISH

A VERY useful survey of missionary work in Ceylon has been issued by the Christian Council, prepared by the Revs. A. S. Beaty and W. J. T. Small, of the Wesleyan Missionary Society. Some time ago Mr. Beaty made a study of the 1921 Census Report, calling attention to certain facts in the progress of the Church which gave rise to a number of questions. The Rev. A. E. Restauck, in his Preface, says: "Nothing, however, can hide from us that we are not progressing as we ought, and the study of facts should stimulate the whole body of Christian people to a new consecration."

Mr. Small says: "That as 'the work of compilation' has gone on the conviction has been growing in the compiler's mind that the time has come, or will soon come, when the Church in Ceylon will have to face the constantly recurring problem of deciding between the respective claims of the established work and the unevangelized fields. May not one reason of the lack of missionary zeal which we sometimes hear deplored, be the fact that scarcely any attempt is being made at the present time to tackle the evangelization of the unoccupied areas? No doubt there was plenty of work to be done at Antioch when the call to the Church came there: 'Separate me, Barnabas and Saul,' and their two best workers could ill be spared, but they did not hesitate. To the present writer one of the chief calls that came to us at the Negombo Conference of 1925, was the need for itinerating in the unoccupied fields with a view to establishing *pioneer* work there, while at the same time making every effort to stimulate missionary enthusiasm in the places where Christian Churches are firmly established, both for this new work and for the evangelization of their own neighbourhoods. . . ."

This statement is very significant in view of the fact that many of us considered Ceylon to be one of the best occupied regions in India. It has a proportion of fifty-three foreign workers per million of its population, which is the highest of any such area in the continent. It has nearly three times as many Indian workers as Madras, the next best occupied area in India. Yet, in spite of this, the survey shows that by dividing the island into 250 sections, 128 are unoccupied and 122 occupied by Protestant Missions and the National Missionary Society. If this is true of Ceylon, then the situation must be very much worse in every area of India. It also headed the list in its proportion of evangelistic workers to educational workers, that is 3.4 to 1. The geographical task of occupation is not yet half met. The days of pioneering are not concluded in Ceylon,

still less in other parts of India. More than this, the pioneering that remains to be done is going to be more difficult than previous work. This problem in Ceylon is intensified by the fact that of the 128 unoccupied sections, 115 have over forty per cent. incidence of Malaria, and 72 over sixty per cent. This, no doubt, accounts somewhat for the fact that these regions are still unoccupied, but it accentuates the statement made above that the more difficult work yet remains to be pioneered.

Mr. Small records another conviction which he has reached: "The work is too vast to be attempted merely by the method of stationing paid workers here and there. It will never be accomplished until we approach more nearly to the ideal of the early Church of 'every Christian a Missionary,' when 'they that were scattered abroad went everywhere preaching the word.' Take, for instance, the challenge of the thousands of villages, many of them large ones, without a Christian."

This points to the need of from the beginning more definitely inspiring converts with zeal for winning others. Is it altogether their blame that they do so little in this direction? If Missions give the impression that they are establishing work for an indefinite period and existing to serve the interests of Christian communities, especially in advanced educational institutions, do they not inevitably get a self-centred point of view, and when the Mission becomes so tied up that it cannot continue its evangelistic work, the indigenous church loses the example which of all others would help it most to witness far and wide. When a Mission's primary work ceases to be obviously evangelistic, it seems to react most injuriously on the life of the indigenous church.

The question is asked: "Has our evangelistic effort kept pace with our educational activities?" He answers: "We think not. The bulk of our evangelistic work is on the old stereotyped lines, and we believe that, to bring the preaching of the Gospel into line with the changing educational standard, much more needs to be done to evangelize the educated English-speaking classes who have passed through our high schools and colleges." This does not touch the question of the half of Ceylon still quite unoccupied by evangelists.

He refers to another challenging fact, "There is practically no break in the solid front which Mohammedanism presents."

Opposition, he points out, to educational work and direct evangelism has been growing in recent years. Where this stimulates it is well, but if it were to send us to those who will hear gladly it would be better.

He concludes, however, by indicating the real source of weakness. "We have to fear indifference within the Churches more than

opposition from without. The greatest danger that threatens at this time is that Christian people should be content to accept the existence of great masses of non-Christians around them as a matter of course, that the Church should ' sit down ' under the problem of the unevangelized multitudes and in trying to save its own soul should lose it."

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## Forces at Work in Burma

A. H. HENDERSON

ANYONE seeking a just estimate of the religious outlook in Burma to-day, must take into consideration three factors :—

1. Politics in the light of present-day movements.
2. The effects of Christian teaching.
3. Buddhism in the light of its past history.

Only by realizing the combined influence of these three can we understand the present attitude of Buddhists in Burma.

Burma has not as yet learned to do much of her own thinking, but perhaps the force that is most deeply stirring the country at present is politics. This must not be mistaken for a popular movement, as we understand such a term in England. It has not sprung from the mass of the people, but is a movement started and carried on by the educated class in order to secure Nationalistic aims. The mass of the people (as in India) are comparatively indifferent to these desires, as long as they are justly ruled. Many are even suspicious of the whole movement. But political aspirants do their best to rouse interest in their aspirations, and in order to do this, catchwords have been adopted from various sources, and bandied about on platforms and in speeches. The last to come is " Swaraj," imported whole from India. We mention this because religion has also so been used ; Buddhism championed and Christianity opposed. There has been a revival of Buddhism, largely due to this nationalistic spirit, which feels that Buddhism is part of the old order, and should be bolstered up. A " Buddhist Mission Press " has been started, in imitation of the Baptist Mission Press. A little while ago it was the fashion to have Y.M.B.A. Associations, as an offset to Y.M.C.A. The same spirit finds expression in rules passed prohibiting the visiting of pagodas by anyone unwilling to remove his or her shoes. Tracts, too, have been prepared and circulated to try and meet the Christian arguments. Then there has been some official opposition to Christian schools receiving Government Grants in Aid. This opposition has not been extended to other religions, and it is therefore a matter of prejudice rather than principle. Now supposing we

grant that much of this is done from a pure Nationalistic spirit, it still remains true that the origin and life of it all does not represent the mass of the people. Opposition to Christianity may be outspoken and active, but it is the work of a comparatively small educated class.

We will now turn to the influence of Christianity on the country.

In the past it has won great triumphs, as is recognized even by its opponents, but conditions are changing, as pointed out above, and Christianity must meet them. To its credit let it be said that Christianity has shown no desire to strike back at its opponents. More and more the Christian attitude is to treat tenderly and with respect the beliefs of the people of the country, and to emphasize the good news that we bring: a *Living* God; a present *Saviour;* the Holy Spirit as the *source* and *fount* of a holy life; access to God through *prayer;* our future hope; in no item of which can Buddhism even *begin* to supply the longings of a hungry heart. As surely as we can put these truths into forms that will arrest attention and compel thought, so surely will ultimate victory come to the Christian appeal. Already we see such signs; Christian preachers and missionaries are almost invariably accorded a welcome by the mass of the people. Again and again is the invitation given to "Come again," a great change from olden times. In most of the Shan stations the public bazaar preaching is gripping the people as never before. I have been in a service lately where the listening people seemed to have forgotten the speaker, to have almost forgotten themselves, and to be thoughtfully pondering the truths to which they were listening. In increasing numbers, Buddhists are accepting the great truth of an Eternal God, the ruler of the universe, from whom Gautama was sent, probably never realizing that in accepting this truth they are knocking out the key-stone of the Buddhist arch. In two districts there has been awakened a desire among the Burmans to hear of Christ, and they have appealed to their Christian Karen neighbours to preach to them the Gospel; again a great change from the past.

On the other hand, the Christian women of Burma have taken a great forward step, an *amazing* step if one looks back twenty years, and one probably destined to have far-reaching results. They have formed themselves into The Burma Women's Missionary Society, have collected funds with which to stretch out helping hands to established stations by supporting workers there, and have just built themselves central office buildings in Rangoon, to be the pulsing heart of their growing activities. They have thus lined themselves up with the various Home Mission Societies which are working in various parts of Burma.

And now for Buddhism in the light of the past. A crisis is approaching. Buddhism is popularly supposed to last for five

thousand years ; but at the end of the first 2,500 will come a momentous change. After the expiration of this period, another supernatural personality (known as the Sakya Min) takes control. Under his rule, swift and condign punishment follows each sin. Every lapse will be immediately and unfailingly punished. This first period lacks only some thirty years for its completion, and there is trembling in the hearts of the Buddhists. This is spreading even among the common people, and should be a tremendous asset in the preaching of Christianity, for it must certainly help to bring a realization of their terrible danger as sinners. This in turn must rouse interest in a Saviour who can deliver from sin. Then, at the completion of the 2,500 years, if these terrible judgments do not take place as they believe, their faith in the whole of Buddhism is likely to be rudely shaken. Now, therefore, is the time of all others for as wide-spread and clear a presentation of Christ and His Gospel as possible. These are great times in which we live ; never before did God give us such opportunities here.

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## The Needed Gesture to the Church in China

A. Mildred Cable

IT became finally evident to all delegates attending the great Missionary Conference held in Shanghai in the year 1922, that the hour had come when the Chinese Church would cease to make any effort to conceal the profound dissatisfaction which she felt with the policy persistently adopted by some missionary societies and many of the missionaries working under their auspices, toward the members of the Church of Christ in China.

It was regarded as an anachronism that after a century of missionary propaganda, the positions of oversight and authority in that Church should still be so largely in the hands of the Westerner.

The obvious implication was that if one hundred years have not been sufficient to make the Chinese Church independent of foreign superintendence in matters of organization, there is something seriously wrong with the men or the methods employed.

The reaction of this indictment on the part of the delegates present at the conference was varied, but the most frequent reply offered might be expressed as follows: "My greatest desire is to hand over wherever possible, but in the district which I superintend we lack men able to bear such responsibility." Such an answer reflects seriously upon either the policy adopted or on its administrators.

The facing of this situation provokes thought of a most disquieting nature, the more so that experience compels us to admit that where an organization grows up under exclusively Chinese leadership, such is not the case. Even so far back in the history of missions as the days of Pastor Hsi, we find him surrounded by a large number of trustworthy men who proved themselves able to assume and bear responsibility.

From the writer's point of view, the whole question, in principle, is settled by the scriptural statement that the Spirit of God distributes gifts for the edification of the Church, to every one who is a member of the Body, severally, as He will. If this statement be accepted as true, and there be yet no evidence of the imparting of such gifts in the Christian community, then what have we to say? Either the Word of God has become void, or the gifts have failed to be recognized.

Apart from this, there is no question but that the general policy adopted by missionary societies, of occupying stations without any serious intention of at any time leaving them to the control and oversight of those elders and deacons whom God will appoint, has been a tremendous handicap upon the development and life of the Chinese Church.

Foreign men, once young, have grown old in the pastorate, and the Chinese who surround them, imbued as they are with a sense of respect and deference to age, have submitted all too graciously to the paternal but tyrannical government exercised over them.

Often with a regrettable consideration for the feelings of the missionary, the resentment freely expressed between

Church officers, has never been openly formulated in the presence of the foreigner who, with an extraordinary lack of imagination comparable to that of some fond but blinded parent, has failed to realize that whilst his advice would have been valued, his authority has been keenly resented.

Whether, and how, relationships can be readjusted after the present period of chaos has subsided, time alone can show. If there be found a place for the foreign missionary, it will certainly be that of a helper, contributing his part to the extension and upbuilding of the Church which has seen well to invite him.

It was the writer's happy experience to stand in this relationship for the past three years to an entirely Chinese Christian community.

The district owed its evangelization to the work of a Chinese missionary, who, in the course of five years, had gathered around him a remarkable group of men and women. To one of them was granted the gift of the pastor, to another the ability to serve tables, to yet another the power of exhortation, and to a fourth the gift of the teacher, not to speak of the whole band who were able and willing to supply help as needed.

We arrived, a party of three women, each one of whom had many years of experience of life and work in China, expecting to spend a few weeks as visitors. Our reception was more than cordial, and within a few days we received a definite request that we should undertake the scriptural instruction and training of the Church members.

In agreeing to do so, we found ourselves surrounded by a band of enthusiastic young men and women on whom the burden of the evangelization of untouched districts had been laid in an extraordinary way. The next missionaries in a north-westerly direction were situated nearly fifty days' journey further on, thus the field that lay ahead was practically boundless.

The zeal of this young Church of only five years' standing had already run so high that they had sent forth two men to spy out the land and report on the prospect of the success likely to attend a more organized effort.

Our only demur in acceding to the request made for training was that we had known ourselves to be set apart for work in unevangelized fields. This objection was immediately met by a sympathetic proposal that we should be supplied with a group of students who would act as a pioneer band and meanwhile be receiving a systematic Bible school training. We thus finally moved forward thirty strong (men and women) to take the next large city, which was six days distant.

It was a great venture, but the results fully justified the mode of procedure. Our arrival in itself caused quite a sensation, and the word went round : " The Christians have come." Within a few days every place of vantage held Christian posters, and each shop had been supplied with a packet of Christian literature carefully selected and attractively folded.

Each day commenced with a prayer meeting at 6.30 a.m., followed by Bible classes from 9.0 a.m. to 11.30 a.m. From this time until 3.0 p.m., visits were paid, open-air preaching was in progress, and wherever possible, the crowds gathered at fairs and theatres were reached by colportage.

A daily evangelistic service was held which so rapidly grew in attendance as to necessitate the erection of a large tent, which, in its turn, was well filled every evening. The group of students developed amazingly under this régime of combined study and practice, and latent talent soon made itself evident.

From the commencement of the campaign we had determined that work amongst children should be given the place which its importance demanded, and we have entirely satisfied ourselves of the soundness of this policy, having established that, under difficult circumstances, when the children's confidence has been gained, the good will of the whole city has been won.

Singing was made to occupy a most important place in the class-work, and many walls as stout as those of Jericho came down with song. The encouragement which we gave to singing was based upon a profound conviction

that the very gates of hell do shake before the courageous advance of a singing and militant Church.

The ready response to such encouragement was the spontaneous vocal expression of the first love and devotion in a young Church.

Every few weeks some expedition to the regions beyond was organized, and in these exacting campaigns the physical hardship was shared by the missionary, for such work can never be successfully ordered from the study chair.

During the whole period, the continuous Bible study course was only interrupted in order to allow time for an occasional very much extended tour into untouched territory. In no less than twenty towns or populous market centres the tent was pitched and used as a base for propaganda in that circuit.

A load of tracts and Gospels was carried on every occasion, and these were eagerly bought by the crowds who gathered everywhere to hear our message. It was necessary to provide literature in the following languages: Chinese, Thibetan, Mongolian, Turki, Arabic, Russian and English, the last named for the sake of the students desirous of possessing books in that tongue.

In every city, town, village and hamlet extending over a wide area, requiring a three weeks' journey to traverse, Christian posters were displayed, and the appreciation of these can be gauged by the fact that on re-visiting the same towns twelve months later, they were found undamaged.

During the hottest months of the summer the more advanced work of the regular students was reduced in order to make room at the base, whence all this endeavour issued, for elementary instruction to the ordinary Church member, as well as for special courses which every candidate for baptism was required to attend, of which a great number were constantly registering.

It cannot be too strongly emphasized that the position of the foreigner in connection with the Church, was that of a guest invited by that Church to undertake the oversight of a department. Within this department our arrangements and authority were unquestioned. All matters

of Church policy, pastoral supervision and discipline were in the hands of Chinese. It was an education to the Westerner to stand aside and see difficult matters handled in truly Eastern fashion, and great encouragement was derived from the fact that the basis of action was always believed by the leaders to be that which is authorized by the Holy Scriptures. Incidentally, it may be remarked that the general conditions of Church life and the severity of its discipline were more nearly approximated to that of the early Church as shown in the book of the Acts of the Apostles, than we had previously seen elsewhere.

The liberality of the Church members in contributing to general funds was remarkable. The financial organization, therefore, had to be so arranged as to satisfy the critical demands of the Chinese agriculturist in matters of expenditure.

When building operations were required, contributions in kind, of labour, loan of beasts and of carts, as well as of specialized ability in such matters as the purchase of material on the part of all and sundry, were expected and supplied. No employed help in any department was permitted. In one word, the whole organization was Chinese, and as such was comprehensible to the people involved.

It was, moreover, clearly understood that our visit would end with the completion of our immediate task, nor could there be any question of an indefinite prolongation of our sojourn amongst them.

At the hour of leaving there are always hands extended beseeching you to stay, and voices to declare that you were never so much needed as at this hour. It is only too easy at these moments to fall victim to the illusion that the holding together of the members of the Church is the work of the missionary, and to miss the reality that the Life Source which alone will fitly knit them together as part of the Body of Christ is the Holy Spirit, nor has this power ever been delegated to any human being.

At this hour of crisis, when the tide of racial antagonism has risen so high as to endanger the whole structure so laboriously erected by the zeal and devotion of early mis-

sionaries, let our energies not be concentrated upon holding together a rickety building, but let us renew our confidence in God that in so far as that Church be founded upon The Rock, the very gates of hell are powerless to prevail against it.

Let us look up and outwards that our horizon may be enlarged, and learn to think, not in the cramped terms of passing years, but æonically, so that we shall not be discouraged if some things which we have unduly valued go to pieces in the storm, knowing that "THE FOUNDATION OF THE LORD STANDETH SURE HAVING THIS SEAL, THE LORD KNOWETH THEM THAT ARE HIS, AND LET EVERY ONE THAT NAMETH THE NAME OF CHRIST DEPART FROM INIQUITY."

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## In China To-day

OUR own correspondent writes that the life of British people in these days in China is subject to great strain, and sends a quotation from a letter which he had just received :—

"On Sunday we had our services as usual, but when we wanted to leave, we found our front doors surrounded with men with sticks to beat those who refused to take their pamphlets. One old woman was offered one and she took it, but said she did not want it, and she was seized and marched off. She bore brave witness to the British of her acquaintance, and told them that when she was starving they gave her food, and also gave her work to do, and she asked her persecutors if they would have done as much for her. She said they might do what they liked with her, even kill her, but she would still come to worship, and would be true to her Lord Jesus till death. She shed a few tears, and when they taunted her with crying, she said she was crying because of the bad things they were saying about her Lord and not for herself. She had only been recently converted, so that she was soon being tested. . . . These are days of strain, but also days of joy, for we see so much in the attitude of the Christians which rejoices our hearts."

By April the first, all Mission Schools and Private Schools are expected to conform with the new Regulations laid down by the Ministry of Education. When these are enforced they will make the missionary institutions entirely Chinese. Foreigners can only be employed as advisers, and the finances will be in control of a Chinese Board. In the city of Changsha alone there is an American

investment in schools, colleges, etc., of nearly three-quarters of a million sterling, which the Nationalists seek virtually to confiscate with the strikers as a weapon. The *Chinese Weekly Review* says :—

" Imagine the possible total for all China and for other nationalities than America, and some idea can be gained of the gigantic ' steal ' which is contemplated."

More territory, says our Correspondent, may pass into the hands of the " Reds." If so, China will be no place for a foreigner unless he is " Red " all through. As for Christianity, its very name is anathema to the invaders. The hospital at —— was attacked, doors and fittings were wrenched off. The spirit of the rabble was manifested by the insulting way in which the place was looted and desecrated. When the " Reds " were asked who would look after the lepers if the foreigners went away, the answer was : " They will be shot." This is the sort of China we are living in now !

For the four hundred and fifty millions of China, there has been, for many years, only one asylum for the insane (for practical purposes one or two small attempts at provision for this pathetic need may be ignored). This one asylum was at Canton, and now it has been compelled to close its doors ! In order to avoid dispersing the hundreds of wretched insane folk, Dr. Sheldon went out of his way to comply with Labour Union demands, till they became impossible, and then, having impoverished himself to keep things going, he retired completely broken down.

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## Japan

THE " Carlyle of Japan," Kanzo Uchimuri, declared that it took him thirty years to arrive at the conviction that the best way of raising his countrymen was by preaching the religion of a " despised foreign peasant." There is certainly one sphere in which this conviction should command the deepest respect and attention, namely, the problem of the establishment of a right mutual understanding between the Westerners and the Japanese, whether at home or abroad. Uchimuri further says, " It is a bond of a common faith that enables Japanese to get closer to the foreigner and the foreigner to the Japanese. In an antiquated book which I suppose stands dusty on the shelves of some of your nominally Christian reformers, there is power to achieve the very things they aim at." Kagawa himself expressed the same conviction recently before his visit to England and the United States. " This is my conclusion : I have had the privilege of being invited to America to a discussion of the Race Question. If the white and yellow races are ever to be united, it can only be by the way of Jesus."*

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* "Japan," by Walter Weston. A. & C. Black, Ltd.

# Signs of a Better Understanding between France and Germany

Paul Jensen

THERE are some nations who give the impression that they are destined by Fate to hate one another. France and Germany are a case in point. If Germany is powerful, France feels oppressed. If France is in power, Germany feels repressed. The conflict between the two peoples has endured for centuries. On both sides are ruins which continually remind both nations of the existence of this struggle. The idea of the "traditional enemy" has not died down in Germany, and ideas of revenge are ever revealing their power in France.

Is it possible to foster friendly relationships between such nations? The question may be considered a political one, and indeed we know that nowadays it occupies the attention of many politicians; and it is right and indeed inevitable that it should do so. Even from the political point of view this perpetual tension between France and Germany is most unfortunate. How much more these two nations could achieve, not only for Europe, but for the world, if they were to help and complement each other instead of being always on the defensive, and even doing each other positive harm.

But this is more than a political question; it is also a religious one. At least it can only be so regarded by all Christian people; and it is pre-eminently a religious question to those who (on both sides of the frontier) belong to the same religious communion.

If politics and war have torn the nations asunder, is that any reason why Christians, and especially Protestants, within these nations, should drift away from each other? Should it not much rather be their task to show the world that there *is* a unity which transcends all political and national points of view, one which is rooted and grounded in God Himself? That is the question which a little company of men and women in both countries has made their own, and to which they are trying to find a practical answer;

this movement is called *Evangelisch-Christliche Einheit* (Evangelical Christian Unity), and it works by the method of personal contact between the Protestants of both countries.

We live in a day of World Conferences : the Stockholm Conference, the World Conference on Faith and Order, the Y.M.C.A. Conference at Helsingfors, and many others of a similar character. The *Evangelisch-Christliche Einheit* differs from all these conferences in its emphasis upon personal relationships. Its members believe that this should be the basis of any fruitful work of this kind, and that it is just as necessary as a background or preparation for the larger World Conferences. The members of this movement foster these personal contacts first and foremost in a religious atmosphere ; it is not their aim merely to bring together the pacifists on both sides, but rather those who are most strongly Nationalist, in so far as they are truly brothers in Christ. No attempt is made to attack their political convictions ; in this respect every member is free to pursue his own path of conviction, but it is their task to witness to the fact that in spite of this, or perhaps just because of this, as brothers in Christ they belong to each other in faith and in common activities of forthgoing love.

The spiritual father and leader of this movement is Pastor Jules Rambaud. He belongs to a ministerial family of southern France, and is of Huguenot descent. Some time ago (1903) Rambaud visited Germany as secretary of the French Student Movement, and learnt to understand conditions there. Later on he worked in Belgium in connection with the Belgian Missionary Church, and in 1911 he was appointed General Secretary of the *Society for the Spread of the Gospel among Roman Catholics*, with his headquarters at Frankfurt-on-the-Main. His work in Belgium had been a good preparation for this task. In the interests of this mission he had to travel all over Germany, which enabled him to gain a very close and intimate knowledge of the German people generally, and of German Protestants in particular. He also became extremely proficient in the German language.

Intimate family connections drew him yet closer to the German people; he married a German lady of strong national sentiments, who helped him loyally in his public work. Then came the War. Rambaud's wife remained in Germany, while he himself trod the difficult path of national loyalty by entering the Army Medical Corps of the French Army. Later he was appointed Divisional Chaplain in the Belgian Army. After the Armistice his French friends thought that he would be very suitable to act as a mediator between the French Commissariat and the occupied portions of the Rhine province. Rambaud undertook this position on condition that he would not be used for any kind of political propaganda. In this work he achieved much for the Kingdom of God under very difficult conditions.

The *Evangelisch-Christliche Einheit* was formed in August, 1920, when Rambaud visited Herrnhut, and there met Dr. W. Schmidt, the superintendent of the Home Mission work of the Moravian Church in Bohemia and Moravia. Dr. Schmidt had just then returned from a general conference in Switzerland, and his soul was burdened and distressed by the state of acute tension which he had observed existing between French and German Christians. The two friends discussed this problem together very fully, for upon both it pressed with peculiar urgency. They agreed that relations could only be improved through personal contact upon a religious basis, while all controversial political questions were to be shelved. United prayer gave the two men courage to go forward to this task. The actual initiation of the movement took place in October of the same year at Mainz, when five Frenchmen and five Germans met and consecrated themselves to this work.

This was the modest beginning of the movement which forms the subject of this article. The whole movement is still so small that one wonders whether it is worthy of the attention of the readers of this magazine. And yet I believe that it ought to be known, for here the deepest problem of all is being faced and attacked: the root cause of the enmity between nations, which brings war in its train, as its inevitable result—that Christians no longer

understand one another. In this work a real attempt is being made to come to grips with the actual difficulty. In large conferences it is often possible to skate over difficulties, and to avoid delicate questions. But in this personal method people simply have to meet at the deepest level. When, however, this takes place there is a real healing of spiritual wounds, a healing which then makes it possible to go further and to provide a solid foundation for other movements towards unity and reconciliation. It is for this reason that I venture to call attention to this movement, although it began in such a small way, and although, in comparison with large world conferences, it has remained, in spite of its growth, still small. As Christians we must face the question—of what use are these great conferences if the inner personal spirit of unity is lacking?

The difficulties have been very great. The occupation of the Ruhr made them still greater. Up to that time a few cautious steps had been taken; some French friends had visited Cassel and Herrnhut in Germany, and some German clergymen had visited their fellow Protestants in the devastated parts of France, and had been cordially welcomed. Now, however, it seemed as though everything had been in vain. Some friends withdrew; a Frenchman said that in his opinion one could not serve two masters. A German wrote that from this time forward "he could not recognize that there were any *Christians* in France, he would think of them only as Frenchmen." About the same time—some little while after the Ruhr had been occupied—a German and a French pastor both wrote saying that with heavy hearts they felt that they could have nothing more to do with such a movement as ours; "if a gathering of this kind were to be held in their towns they would leave the town before it took place." The wounds that had been made were so manifold, and so deep that human love could not heal them; the love of Christ alone possessed this power. But this "unity" work can tell of the power of this Divine love. Many and many a time that which has been deemed "impossible" has been found to be possible in its power; and so the work has gone forward.

Mutual visitation and friendly gatherings on French and German soil have taken place. French Christians have helped Germans in distress, and Germans have done what they could to assist the French, especially in the task of rebuilding churches in devastated French territory. In themselves these things do not seem great achievements, but they were born in the love which overcomes all obstacles, and that makes them great.

As the circle of friends has grown it has become necessary to have rather more organization. A German and a French Committee has been formed. The Chairman of the French section is the former director of the Paris Mission, M. Bianquis, and the Chairman of the German section is the writer of these lines, Bishop P. Jensen, of Herrnhut. The five friends from each side of the frontier have grown into a body of nine hundred people. For the present year a pilgrimage of Germans to southern France is being planned ; already about sixty friends from Germany have sent in their applications.

Without such a movement it would have been impossible to aim at such a gathering.

*Evangelisch-Christliche Einheit,* do we not often yearn after such a unity in the midst of the divisions of our Protestant Christianity ? We should, however, not only desire and yearn, but work steadily towards this end. This is what is happening in the movement which I have been describing, and it is taking place at a point where the difficulties are peculiarly great ; that is what constitutes its unique value.

From the external point of view, the movement is yet small. It needs much help, not only the help of human hands and hearts, but the help of God.

## What we have been Thinking

AT this moment the cry for leaders in the Mission Field is loud. There are two kinds of leaders: the man who is put into a position to direct a body of men who have been taught to obey, and the man who leads because others instinctively follow him.

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What is the Gospel that we preach? Is it Rise up and walk in the Name of Christ? Or is it You are weak, let me carry you?

* * * * * *

Education by injunction is apparently easy, but it saps moral, mental and spiritual independence. Men so taught learn to obey rather than to understand why they should do this or that. Even if it is explained to them they pay little heed to the explanation; for it is not the understanding of the explanation, but obedience to the injunction which really seems to matter. Consequently, so long as the authority which commands is present, progress seems rapid; but if that is withdrawn, the weakness of this education is at once revealed.

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We often find "Christian education" and "Mission education" used as convertible terms. The result is that "Christian education" seems to depend, both in our eyes and in the eyes of our converts, upon what *we* do in *our* schools. But in a far more real sense, Christian education is the education which the Christians give to their children, apart altogether from the education which is given in schools. What may happen to Mission Schools is a matter of comparatively small moment; in the last resort it is the strength of the Christian Church which matters. We are learning slowly that the education given by parents and by the ancestral customs of the tribe is education of the most profound importance. If the Christians are strong and numerous they will transform that education, by slow degrees indeed, but quite certainly, from heathen education to Christian education. That work we cannot do; they alone can do it. By teaching Christians to look upon the education of their children as the work of foreigners, or of natives trained by foreigners, in schools, as Christian education, in which they have no part, we can, and we do retard the true education. If we establish strong and numerous Christian Churches they will look after their own Christian education, provided we do not teach them otherwise.

R.

# A Voice from Kurdistan

R. C. Cumberland

TO those readers who discern the present tendencies in the Orient, a voice from Kurdistan may sound like a feeble and far-away piping that is merely joining the thundering ensemble of great peoples in the crescendo of their new-found power. To those of us who live in any one of these countries, the sound comes strong and clear; and it is the hope of us missionaries that each will have a harmonious part in the universal hymn of praise to the Almighty.

Kurdistan, with the rest of the East, is awaking. Such books as Stoddard's *The New World of Islam* do not over-estimate the power of the movement. Their failure is that they under-estimate the power of the Gospel. Iraq, or Mesopotamia, has been getting a good deal of attention, especially in the British Press. The new Turkey, also, has laid hold on the popular imagination; and well-directed propaganda has kept it largely confined to the imaginative realm. Those of us across the border in Iraq who saw daily the victims of its dastardly work some time ago think that the new Turkey bears a striking resemblance to the old. Mosul, for so long the bone of contention between the two, has had a large place in the public eye, if not in general understanding. It is a continual surprise how people can learn a name and then suppose that by virtue of the word they know something of what it represents. Yet most of those who read this will know that Mosul is the centre of a (supposedly) rich oil-bearing region which has recently engaged the attention of world politics. But to those of us who reckon importance in terms of human life in its relation to the Kingdom of God, what is the significance of Mosul? Who live there? How do they live? How will they be affected by movements from the outside, and what are the tendencies within? The following observations do not claim infallibility, but

only such insight as may be expected from one who is three years out of America and among the people of whom he writes.

The third of Mosul that performs most of the manual labour is Kurdish. Most of the territory within the Iraq boundary to the west, the north and the east of Mosul is predominantly Kurdish. And this is only part of Kurdistan—not more than a third of it; the other portions are in Turkey and Persia. My personal acquaintance is largely confined to the Iraq section of it; and I know best the regions to the north and west of Mosul city. This region has in it a few Arab Moslem villages, several large Arabic-speaking Christian villages, but mostly Kurdish villages, large and small, Yezidi and Moslem. The Kurdish villages are my field.

The Yezidis are a strange group. There are about 20,000 of them in Iraq; another section lives in the region of Mardin, and still another in the Caucasus. Racially, they appear to be mainly Kurdish, though in the long succession of invasions of this country, the captive transplanted Jews are the only race that has kept itself anywhere near pure. If anyone is looking for the "lost tribes" here they are, right in the country to which Shalmaneser carried them, still distinct, still maintaining their race and their religion. The Yezidis use the Kurdish language, though there are two villages near Mosul where Arabic is also spoken. The origin of their religion is obscure; it is generally attributed to Yezid, the son of Moawia, who rebelled against Ali. In substance it is an inarticulate maze of folk-lore, magic, and taboo, with a fundamental reverence for God and a practical veneration of Satan. They are commonly known (and despised) as devil-worshippers. In statistical summaries the Yezidis are sometimes classed with Mohammedans. That would not be acceptable to either party; on the contrary, there is bitter hatred between them, augmented by years of persecution that the Yezidis have patiently endured under Turkish rule. On the other hand, perhaps as comrades in distress, the Yezidi and Christian communities have been and are on the best of terms. The basic

theory of the Yezidi religion is that the Most High God, the creator and the ultimate authority, has committed the administration of the present dispensation to Satan; and that we, as men, will be judged according to the report which that majesty gives of us. It therefore behoves us to avoid giving offence to Satan, especially by using that opprobrious name for him; but Yezidis do not lay stress on actively pleasing him. Ignorance is a cardinal doctrine; literacy is forbidden by religious law. Converts are not to be received, and apostasy is punishable by death. Poverty prevails among them; their more clever—and unscrupulous—Moslem and Christian neighbours attend to that. Until recently, they have not realized their benighted condition, but now a few of them are beginning to realize that they cannot go on as they are and succeed in life. Ismail Beg, one of their chief men, has taken the law into his own hands and is giving his children—not only sons, but even daughters, a marvel in this country—an education in the mission school.

More and more, the old regulations are being disregarded. There is no doubt that the Yezidi religion, from inherent weakness and from external pressure, will fall. Where? Will the messengers of Christ be ready to tell them of the Gospel of Him who sends us "to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God"? Even though this country is predominantly Moslem, there are many people here who bear the name of Christian, who might be expected to tell the good news of the Gospel. Most of them, however, do not know it themselves; they only know the fantastic forms of an ancient ritual in an unknown tongue—whether Chaldeans, Syrian Catholics, Jacobites, or Nestorians. The greatest hope in tangible forces is to be found among the Assyrian refugees from the mountain districts now confirmed to Turkey by the recent treaty with Iraq. For many years, chiefly by the untiring labours of Reverend E. W. McDowell, a group of real Christians was built up in the faith; and now, though exiles and scattered through this region, they maintain their entity as an evangelical group. The

Mission here is trying to conserve and strengthen this asset to the Kingdom. There are two of these men of consecrated ability who are now devoting their efforts to reaching the Yezidis, and others are ready as opportunity offers.

But, of course, the principal group in Kurdistan is the half-million Moslem Kurds who live on this side of the Turkish and Persian borders. They are a wild lot, even as their reputation reports them, but not essentially any worse—or better—than the rest of humanity. I find them personally both interesting and agreeable. Owing to their age-long isolation in the fastnesses of their mountain homes, they remain a much purer racial stock than any of the inhabitants of the plains, except, of course, the Jews. The Kurds, it is true, have furnished a great deal of new blood to the tottering empires of the plain, especially to the ruling houses, and no well-balanced *harim* was complete without at least one Kurdish wife. But the Kurds themselves (though the presence of *seyids* among them indicates the presence of some Arab blood) are, on the whole, a people of pure Aryan stock, with those characteristics which we who are Aryan most naturally admire. It is a privilege indeed to be a missionary to " the lost tribes " of one's own race.

It is a continual surprise to the language student to find how much Kurdish has in common with both the Teutonic and the Romance languages. It is commonly said that Kurdish is a near relation of Persian. That is undoubtedly true, though not particularly illuminating to those of us who do not know Persian. But when one continually comes across words that are nearly the same as his mother-English, or that remind him of school days and Latin (though the former are more frequent, perhaps because he has forgotten the latter), he has a fellow feeling with the people who use that language, which is an additional help in realizing the fact that all peoples and races really belong to God.

There are four principal Kurdish dialects, with an abundance of local variations that is quite bewildering

to the beginner. One of the principal reasons for this is, of course, that the Kurds have been, and still are, almost wholly illiterate. Recently there has grown up in the region of Sulemania, near the Persian border, a group who are seeking to promote Kurdish progress; a magazine in their own dialect is being published, and Kurdish has been taught in the schools there for some years. In accord with the suggestion of the special commission of the League of Nations, Kurdish is now being taught in several towns; but last year was the first in most of them, and materials for it are still mostly yet to be formed. As might be expected, Christian missionaries have been pioneers in the development of a written language in some areas. The New Testament, or portions of it, are now available in the Bohtan dialect (Turkey) and in the dialects current in the regions of Saujbulagh and Kermanshas, in Persia. But in this country of Iraq, there is nothing yet ready, and there are few who could read if there were.

Still, there are a few, like my friend Rasho. Here is a problem for you: is he literate? One day he came into my house at Semeil (or my room—as you please) and saw a Quran lying on the table. He was highly incensed, of course; it is forbidden that a *Kafir* (blasphemer) should touch, much less own, the sacred book. He picked it up with deep reverence, and to my astonishment, began to read.

"How is this, Rasho?" said I. "I didn't know that you knew Arabic."

"I don't," he replied—and went on reading it.

I was perplexed. "Do you understand what you are reading?" I ventured.

"Of course not. I told you I don't know Arabic. It is not my business to understand."

I gave him a copy of the *Enjil* (Gospel) in Arabic, and he read that quite as fluently as the Quran, and understood just as much.

Is Rasho literate? Your answer! But there are a number like him in Kurdistan, sons of the "better families"

who in boyhood were taught to utter the sounds signified by the sacred characters of the Quran, with no inkling of their meaning. This is piety. But those same men, a few in nearly every village, if there were available the Gospel in their own language written in the Arabic character, could read and understand the Word of Life, which never returns void to the Giver.

Yes, the Kurds are wild. In their stone-built villages, perched like eagles' nests among the crags of their mountains, secure and remote throughout the centuries of change that have swept over the plain below them, they are still a primitive people. The hard necessity of wresting from their narrow fields above the flashing mountain streams a precarious living allows no surplus to be spent on culture. Shepherding flocks has been part of the training of many a notable figure in world history, but seldom all of it. But such a life makes men of strong physique and indomitable spirit, and such are the Kurds. They have been aptly compared to the Scots of not so many generations ago. May not their enlightenment bring into being another such nation of leaders?

But how shall that enlightenment come? For centuries they have been in the darkness of Islam. "If the light which is within thee be darkness, how great is that darkness!" Some of the Kurds are beginning to realize how great it is, and to be restive under it. Without the Gospel, they naturally choose natural means—the surface things that to the eye of flesh appear as the basis of the superiority of other peoples—education, industry, political liberty, as the means of enlightenment. In the Sulemania region there is a group of enthusiasts, strong men and daring, which is for Kurdistan against the world, and particularly against the Iraq Government to which they now own allegiance. They roundly blame their former Turkish and present Arab masters for the general backwardness of their people, and intend to see the Kurds "liberated." Most of them favour the slower processes of education and economic development, though some are for immediate political revolution and an independent Kurdish state,

If even one-third of the Kurds were as able as these few, such a proposition might be considered; but as matters stand, it is out of the question. They frequently appeal to us for help in the form of schools and hospitals; and we heartily wish we were able to give it, although it is apparent that any such move would threaten us with political complications that we should prefer to avoid. Some of them seem to realize that spiritual regeneration is the only way to the abundant life, and that Islam is incapable of accomplishing it.

Ours is a strategic opportunity. The whole East is changing, even isolated Kurdistan. The shell of Mohammedanism upon the Kurds is hard, but it is not very thick. They are very punctilious about all the religious observances; especially do they blame their neighbours in the plain for their laxity in prayers and their use of intoxicants. But the Kurds, from their very ignorance of the contents of the Quran, do not really know much about their own religion except its outward forms; and I anticipate that when they realize the emptiness of these, there will be a sudden crash which will leave but few vestiges of Islam. The question is, what will succeed Islam? Will it be the gross materialism that is now sweeping Turkey? Or will the messengers of the Gospel, witnesses who know what they are talking about, be here to tell them and show them the Way, the Truth, and the Life?

One thing is certain: the Gospel must be proclaimed, whether to Moslem or Yezidi, apart from the accumulation of western civilization. Dr. Harrison gets at the root of the matter in his article in WORLD DOMINION for March, 1926. As he said of the Arabs, so also "if the Kurds can live as Christians only by being lifted up into the comfortable classes, then our religion is no better than a myth, less capable, indeed, of carrying the burdens of humanity than either Mohammedanism or Hinduism. . . . Our task . . . is entering into villages and making the men and women there partakers of the divine nature." But our Lord gives us the assurance, "I will build my church": and we are content to be workers together with Him.

## The Call of Mesopotamia

W. I. Chamberlain

THE call of the 250,000 people of Baghdad, of the nearly 100,000 in the strategic City of Mosul, and the 2,000,000 followers of Islam in all Mesopotamia, should be heard by others than the few workers now in the field. The three Societies now co-operating in Mesopotamia are those of the Presbyterian Church, United States of America, the Reformed Church in the United States, and the Reformed Church in America. It is hoped, and fully expected, that representatives of other Societies of the Presbyterian-Reformed order will soon join in this enterprise.

The brief experience accumulated since 1924, the date of the formal organization of the United Mission in Mesopotamia, has shown that men and women from different Communions can live and work together in Mesopotamia, as indeed they have in other mission fields, though perhaps with a less distinctive interdenominational organization supporting them. This Mission untilizes members of the Societies of the co-operating Churches and is responsible to them for the home administration ; the funds come from the treasuries of these Boards according to an accepted ratio. This not only obviates an independent organization at the home base with its expensive duplication of effort, but illustrates the possibility in a definite field of missionary endeavour of co-operative effort in which different Communions are engaged. Moreover, the work in the field is the work of each Church and has all the sanction and appeal that the past history of missions has proved to be so effective. It will also be helpful to the missionaries in this field when the happy time comes when they can see the organization of a Church of Moslem converts developing in their field, that they will feel no urge from home to ingraft foreign experiences and preferences upon the stock of an indigenous church. Furthermore, it may be no small help to the spiritual life of the missionary that he can feel his fellow-workers in faith and prayer at home are so many and so widespread, and also that he can claim a part in that heritage of devotion, sacrifice and attainment found in the missionary history of each of the co-operating Churches. Again, the missionaries in Mesopotamia feel that they can look to the adjacent Missions from which some of them have been drawn as parent fields with the experience of many decades at their disposal.

## The Uganda Jubilee

THE Uganda Jubilee in June of this year brings to our notice the great progress made from extremely unfavourable beginnings.

With the growth of a Mission there is danger of increasing organization damping the spirit of spontaneous enthusiasm. The growth of this Church has been largely due to the work of native evangelists, and in spite of theological colleges, the true evangelist is born of the Spirit. The wisdom of Bishop Tucker in insisting on the principle of self-support for native evangelists and clergy has been justified. It is no mean achievement that the thought of looking to the foreigner for payment for "preaching" should not have entered the minds of these evangelists. This Church presents a great and effective barrier to the advance of Mohammedanism, and the opportunities for extending its witness in every direction are still almost without limit. Surely we can hope that here is a Church prepared to carry the Gospel far and wide in Africa and to become, that still rare thing, a thoroughly evangelistic and missionary Church.

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# RUSSIA

## Is the Work of God progressing?

The Evangelicals before the war were reckoned to be about half a million; now they are estimated at five millions. How has this progress come to be? In several ways.

1st, Russian soldiers in wartime came into contact with Western peoples, and Gospels and New Testaments were widely distributed among them, leading to many conversions. On their return to Russia, the testimony of these young converts caused revival fires to break out in many places, leading to a great increase of believers, and so the evangelicals were largely augmented.

2nd, At the Revolution, liberty to worship was widely granted, hence an impetus was given to the spreading of the Gospel, and many found the Saviour.

3rd, Much hardship and suffering has led to a cry for God, and at every opportunity the Word of Life has been circulated.

The Russian Missionary Society, which had a part in the forward movement, is earnestly and successfully striving to continue this good work with the co-operation of Christians of all denominations. Enquiries can be made from—

R. BOYD MORRISON, *General Secretary.*

RUSSIAN MISSIONARY SOCIETY,
43, NEWINGTON BUTTS, LONDON, S.E. 11.

## Among the Saints of France

VENINDA

IT was a blazing day in August when I reached Annecy, the little mediæval town in Savoy where St. François de Sales and St. Jeanne Françoise de Chantal lived and worked three hundred years ago. I had long wanted to visit Annecy, but I knew no one there, and the whole visit was something of an adventure. I felt still more on the verge of the unknown as I sat in the Convent parlour waiting to see the Mother Superior of the Order of the Visitation, to whom I had written for advice about rooms. Hot and travel-stained I waited in the cool, bare room, wondering what would happen next, when suddenly a sliding panel was drawn back in the wall facing me, and through the large *grille* I saw a gracious, friendly face smiling at me.

After arranging for my lodging at the Convent Guest-House, the Reverend Mother entertained me with pleasant conversation, inquiry into my family and circumstances, and then going on to chat about the life of the convent.

" We are very busy just now," she said, " Very soon we have to arrange to receive a Cardinal, and ' c'est toute une affaire ! ' " and I agreed, as though I, too, had been through the worry of receiving Cardinals all my life.

As we parted she said, " Well ! well ! Mademoiselle, we shall pray for you all through this week, and ask that you may receive many graces."

The Convent stands high above the town, with the fertile plain of Savoy in front, and the forest-clad hills behind. The heat was over, and the sun was setting in a glorious blaze of light behind some low hiils in the far distance as I climbed the hill for the last time that day. A Lay Sister was waiting for me, and I was ushered into a vast room, spotlessly clean, lighted by one small candle. The kind little Sister withdrew, and I was alone, in a great stillness. And yet I did not feel alone, for already I felt the touch of spiritual kinship with praying souls within these silent walls.

And as the days went by this sense of spiritual fellowship deepened. The Lay Sisters whom I met were full of a sweet simplicity of faith and devotion. For them there seemed no questions, save the one great question of being " within the Holy Will of God."

Two things stand out very clearly in my memory. The first is the *Chapelle de la Galerie*, the little seventeenth century chapel where St. Jeanne de Chantal received the veil from the hands of

St. François de Sales. It is a tiny place, hidden away down a poor street. Sounds from the outer world, *not* holy sounds, come in through the little grated window, but nothing seems to disturb the infinite peace that dwells within. I visited it the first time with two devout Catholics from Paris. We were only travel acquaintances and they did not know that I was a non-Catholic, but as we knelt there together in that deep peace, I felt knit to them in deepest unity. The little chapel reminded me of San Damiano at Assisi. There is about it something of the freshness and vitality of a shrine in which the fire of prayer has never been allowed to die out.

The other impression is of a sermon preached by a Jesuit Father in the great new Basilica attached to the Convent. The subject was: *True and False Devotion*. He was very interesting on the subject of false devotion. He poured scorn upon the superstitious use of "objects of piety," telling us of a Parisian lady who thought herself very devout because she had countless little bottles of "holy water" (from the Jordan, from Lourdes, and from many other places) "and then," he added, "she didn't pay her dressmaker!" Suddenly he seemed to think he was being too severe, for he said: "Of course I should be a heretic if I did not acknowledge the *use* of these things as an *aid* to devotion, though I should call this perhaps the most infantile form of devotion authorized by the Church." After laying bare other tendencies to externalize religion he closed with a simple and beautiful description of true devotion as the Love of God, proved by entire obedience to His Will.

One thing that interested and puzzled me was the attitude of the lay-people I met. So far as I could understand them they seemed rather amused by, and critical of their clergy, yet at the same time deeply attached to the services of their Church.

The writings of the two saints were on sale everywhere, and it is clear that they still speak to the hearts of the French people. And, indeed, to all who want to learn the ways of the inner life, these two great souls are still a guiding light. St. François de Sales makes perhaps the greatest appeal to our modern times, for he learnt and practised a life of wonderful sanctity in the midst of the noise of the world and amidst its distractions and temptations.

"Keep your heart," he wrote once, "in interior and exterior gentleness, and keep it in tranquillity amidst the press of duties which surround you; do not give way to the spirit of hurry, which is the enemy of true devotion." He practised what he preached, for his friends said that "nothing could trouble the repose of his spirit."

## Village Work in Spain

E. H. Trenchard

IT is a truism with us out here to say: "There are many Spains in Spain." This is true geographically, for greater contrasts can scarcely be imagined than those which exist between the oriental landscapes of Andalusia, picked out with olives, almonds and palm trees, the vast treeless plains of Castille, and the verdant beauty of the Galician hills, resembling that of the most beautiful parts of our own island. It is also true racially, for except the name of "Spaniard," there is very little in common between the gay, amiable, unreliable Andaluz, the proud, reserved inhabitant of Old Castille, and the hard-headed, commercialized Catalan. For this reason generalizations in regard to Spain are difficult, if not impossible.

In no sphere is this more clearly seen than in that of evangelical work; there are common factors of course, due to common laws, but conditions vary very greatly from province to province, from district to district, and even from village to village. Perhaps the best way to give a clear and exact idea of village work and its conditions will be to give a brief account of a characteristic day in three typical villages.

The missionary is to be pictured as setting out on foot from his centre, accompanied by a Spanish believer. The village to be visited is one in which there is no declared sympathizer with the Gospel, much less a hall in which the Gospel may be preached. In this case, open-air preaching being prohibited by law, the only possible method is that of distributing tracts and seeking conversations with individuals. A mountain village may be imagined, where the houses, instead of being whitewashed structures of mud or brick, as in the plains, are crudely built of stone, ornamented (if ornament it may be termed) by rough wooden balconies, looking like unkempt, half-civilized cousins of a Swiss châlet. The workers at length enter the village, and, walking carefully up the badly cobbled streets, offer their tracts to the women standing at the barn-like doors of the houses, and to the passers-by. The reception is varied; some receive the leaflets with indifference; many ask, "What is this?" a question which affords the opportunity of explaining the message of the tract and the nature of the Gospel. One is offered to a man of somewhat superior class, who asks the usual questions, but before the answer can well be begun he interrupts with "Ah, . . . now I know who you are (and he almost spits out the word with indescribable contempt) . . . Protestants!" and turning away he tears up the leaflet into fragments, which he scatters over the street. "Give us some books!" exclaim some women sitting in a group outside a door, and, thinking that there is interest,

not only tracts, but a Gospel is also handed them. Alas! passing by the same spot later, the sacred page is torn and trampled into the mire of the street. "Ah," exclaims one woman, "a woman came here once before telling us this kind of thing, and we were well-minded to kill her for saying that our Lady had more children after our Lord." There is one bright spot, however; in a remote corner a group of some seven or eight women are sitting outside their doors sewing, and, according to their phrase, "taking the sun." There the atmosphere, so frigid in the rest of the village, is more genial and the workers are offered chairs. Sitting down, they tell the story of redeeming love to that little group, of salvation without works or money, but through faith in the one Saviour—a story so new to them—and are rewarded by seeing eyes fill with tears and heads nod in assent, and hearing murmurs of "It's true, it's true!"

The preceding account would apply to a large number of villages in Spain; in some the hostility is more aggressive, in others it sinks to mere indifference. But the missionary can also speak of other villages and other days of a very different character. Again he sets out, taking care, if possible, to be accompanied by Spanish believers. This time the journey is longer and a donkey is taken on which the members of the party ride in turn. All hearts are gladdened by a beautiful sunny day, and by the wonders of God's handiwork, and the joy finds expression in the singing of hymns and in happy conversation. This time they know that many sympathizers with the Gospel will joyfully open their doors to them. The village is at length reached, and a wonderful exhibition is given of exuberant Spanish hospitality, flourishing often in the midst of most abject poverty. It is announced to all and sundry that there will be a meeting in a certain house that night, and the great majority receive the invitation smilingly and promise to make an effort to come. In the meantime impromptu meetings are possible; while sitting in a friendly house partaking of the sausage, bread and wine provided by the host, the neighbours walk in, and to encourage them and to attract others a hymn is sung. Soon about twenty people are present, and someone begins to speak simply to them of eternal things. It is true that the address is interrupted at one point by the domestic hen entering to see what it is all about, and it has to be hurried out by the united "shooing" of the company, but the speaker is used to that kind of thing, and soon picks up the thread of his discourse again and continues as before. This is repeated in other houses until, after the evening meal, the little party makes its way to the house offered for the evening meeting. The speaker takes his place before the open fireplace, standing on the earth floor of the kitchen with a canopy of sausages over his head, in the dim light shed by a

primitive lamp of olive oil. Soon the congregation gathers, hard-headed, deep-tanned sons of toil for the most part, wearing the typical blue blouse of the villages, fine types of Castillian manhood ; their wives and families are there too, all eager to listen to this new thing. The missionary feels that he would not wish to change that dirt floor and sausage sky for the pulpit of the world's finest cathedral, and with his own heart thrilled with the Message, seeks in simple language to hold up Christ to some who have never had the chance of clearly seeing Him before. He may be physically weary as the party tramps its way back through the sweet-scented night, but there is a song in his heart, for he knows that his labour is not in vain in the Lord.

There is yet another type of village ; that in which such work as above described has resulted in the conversion of men and women, and a little church has been formed. The missionary arrives at such a place, and is met by smiling faces and outstretched hands, and such a demonstration of love and respect as can only come from a Spanish heart touched by the Grace of God. He partakes of the humble meal with one believing family, and afterwards the brethren and friends gather to listen to the Word. Very few are they in numbers, painfully few, for persecution has long since weeded out the stony-ground hearers, but they are precious trophies of the saving power of the Gospel.

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## Nigeria

"THE actual spiritual state of Nigeria may be briefly summed up. Its paganism is utterly unsatisfying, its Mohammedanism is equally so. In both sections individuals are to be found who seem to be ready to accept any offer of genuine satisfaction for the hunger of their hearts. The events of the past twenty-five years in and around Nigeria point to the conclusion that this hunger after God is increasing. The tremendous awakenings in Yoruba-land, Cameroons, Ashanti and the Ivory Coast all show that God is in our day calling the lands of West Africa to come and find in Christ the true Bread and Water of Life. It would be surprising indeed if the experience of the next few years does not surpass all our hopes and justify our wildest ventures of faith in the extent to which the peoples of Nigeria shall be led into the Kingdom of God."—*From a Survey of Nigeria now in the press.*

## Obiter Dicta of S. J. W. Clark

TO study Foreign Missions from the angle merely of individual parts of the work will inevitably lead to a misrepresentation of those principles which regulate wise expenditure of missionary money, and the most effective allocations of missionary forces. And, more dangerous still, the whole will be thought of—if at all—in terms of the part, which will be fatal to a right understanding of principles, policies and plans in their wider bearings or applications.

* * * *

Speaking for myself, it was not until I changed my line of approach and ceased to regard and study the part as the substantial, essential, and immediate consideration, whilst thinking of the whole as something misty, indefinite, and impractical, that I began to feel that I was at last moving along orderly lines towards a true conception of the fundamentals of this world-wide missionary enterprise.

* * * *

If I wish to know where that force (*i.e.*, the total missionary force) is operating, or what it is doing, I discover that the information is not available in forms intelligible to me, or else that it is so incomplete as to be valueless supposing I wish to study principles, to draw inferences, or to consider broad questions of missionary policy.

* * * *

I greatly distrust separate departmental Surveys undertaken in advance of general survey, and regard them as far more likely to mislead than to help. There is danger of each being regarded and developed as if it were the whole, instead of the parts properly co-ordinated being so viewed and developed. There will be a pull of part *against* rather than *towards* part.

## The Danger Zone in Central America

THE United States is increasingly determined to hold aloof from the Old World, on the ground that Europe presents the spectacle of "entangling alliances" and possible wars. But in her relations with the New World, and especially with Central America, she finds it impossible to maintain this policy of isolation. From the close of the Spanish-American war of 1898, the political and commercial influence of the United States in the Caribbean region has been steadily increasing, and it is now predominant. Porto Rico and the Virgin Islands have been definitely annexed, the Panama Canal Zone is entirely under American control, and virtual protectorates have been established over the republics of Cuba, Haïti, Santa Domingo, Panama and Nicaragua. Control of Panama is considered necessary to ensure the safety of the Canal, and the projected Nicaraguan Canal is said to be the reason for her interest in the affairs of Nicaragua.

These small and remote republics: Nicaragua, Honduras, Guatemala, Costa Rica and Salvador, have often discussed the possibility of forming a federation of states. These proposals are favoured or rejected according to the way the wind of policy blows at Washington. At the present moment the prospect of federation seems remote, since the Government of Nicaragua, and to a lesser degree that of Guatemala, are leaning heavily upon the United States, thus alienating the sympathies of the other Republics. The Nicaraguan situation became complicated in September last, by the struggle between the rival governments of Diaz and Sacasa, which are upheld by United States and Mexican influence respectively. The appearance of U.S.A. marines in Nicaragua in support of the Diaz government has not lessened the tension which now exists throughout the whole region. Latin American opinion is divided on the Nicaraguan question. Feeling against the United States is strong, but fear of "Bolshevism" and sympathy with the Roman Catholic Church alienates the sympathies of many of the influential and propertied classes in South America. At the moment, however, it seems possible that the two parties would come to terms if these fears were removed.

Meanwhile, the clash between North America and Mexico has caused a high degree of tension. The state of popular feeling in Latin America may be gauged by the fact that a *Buenos Ayres Review* recently published a cartoon called *The Advancing Shadow*, showing the shadow of Uncle Sam, with a tin of petrol in his hands, brooding over the map of Mexico. It is indeed a fact that since the year 1911 relations between America and Mexico have been dominated by the question of oil. Mexico is extremely rich in oil, but so far she does not appear to have reaped much benefit from the fact;

indeed, it has been said that this " petrol has too often been like oil thrown upon the fire of internal dissension, which was already burning fiercely enough with the fuel of violent religious and political passion."

But this struggle in the commercial sphere is only another aspect of the political situation. Mexico, like the smaller countries of Central America, fears and resents the political power of the U.S.A. At all costs she feels she must resist the encroachments of " American Imperialism," and she is thus making a bold bid for Central American leadership. Meanwhile Mexico is passing through disturbed and critical times within her own borders. The struggle between Church and State is acute. No one can foretell the outcome. Feeling runs high, and great issues are involved. This is one of the critical situations in which thoughtful men become acutely conscious of the need for Divine wisdom and Christian principle to rule both in Church and State, and in all relationships between nations.

Vivid pictures of the state of fear, excitement and uncertainty in Nicaragua have come through in letters from the Moravian missionaries who are at work there. Mission work in Mexico is doubtless passing through an equally disturbed and difficult time.

## Amazonia and its Indian Tribes

K. G. Grubb, F.R.G.S.

THE purpose of this article is to call attention to yet another of those regions of the earth which await evangelization. This region it is customary to term Amazonia. The title has no licensed geographical significance, but is a convenient one to employ as the designation of the composite area under consideration.

Amazonia is so termed because it is bisected by the river Amazon. It is said to include some two and a half million square miles of area. It is limited to the north by the River Orinoco, and to the south by the watershed between the Amazon and the Paraguay. The Amazon itself rises in the Peruvian Andes and finally discharges its waters into the Atlantic.

This remarkable system is fully the greatest river basin in the world. It exceeds the basin of the Congo by more than a million square miles. The river has thirteen tributaries more than one thousand miles long, of which three surpass the two thousand mile mark. To the north it is

connected by a natural canal with the Orinoco. It has been asserted that there are 100,000 miles of waterway navigable to a small launch.

The surface of this vast area presents a monotonous uniformity of forest, popularly termed virgin forest. In Venezuela and the Guianas we encounter plains or savannahs, while open land of a different type is characteristic of Eastern Brazil, but the bulk of the area is unrelieved in the density of its tropical vegetation. The forests of the Amazons have been penetrated in many directions and by scores of arterial waterways, but they have never yet been thoroughly explored, and it is questionable whether they ever will be.

The climate is equable and warm. It is probable that the Amazonian climate has been considerably abused by passing travellers, or those who have taken unconsidered risks. The average temperature is 80°. The fall of temperature at night is very small. Radiation is slight, and the active effect of the sun's verical rays is modified by the constant atmospheric layer of damp which blankets the forest. Nowhere in the Amazons is it necessary for a European to wear a sun-helmet. The water in the river is generally wholesome to drink. It maintains a temperature of 80° to 85°, sometimes more. The water of each river is characterized by its special tinge, due to the nature of the bottom and to suspended vegetable matter.

Malaria, Leishmaniasis and Beri-beri are prevalent diseases of the interior. All types of malaria are found, and account for a fair proportion of deaths. Leishmaniasis is a common sight, and is generally confounded by the people with leprosy, which disease is, however, by no means stamped out. Wet beri-beri frequently follows the omission of rice from the diet or the use of that article when mouldy. Consumption itself accounts for a large number of deaths. It is many years now since yellow fever appeared in Manaos, the capital of the province or state of Amazonas, but smallpox is a periodically recurring danger. There is no medical missionary at present in Amazonia, though one of the native pastors of Para is a qualified practitioner.

The industries of the Amazons are small. Rubber is

on the decline owing to Eastern competition. Nuts maintain a foremost place, but their gathering is limited to certain areas. Coffee is not planted on a sufficient scale to supply the local demand. The trade in valuable timbers was initiated to save the situation after the wreck of prospects in rubber, and has proved an encouraging source of revenue, but the demand, though growing, is still small. There are a few other products of insufficient importance to merit mention in this paper. Para, with 180,000 souls, Manaos, with 50,000, Iquitos, with 15,000, all on the main river, are the principal centres of industry and population.

The " civilized " or " Latin American " population of the Amazons is difficult to estimate. It certainly exceeds that of the wild Indians, and is well in excess of a million. These are mainly settlers, coming generally from the coastal regions of their own republics. The Brazilian Amazons is mostly populated from the state of Ceara. With the exception of a few Protestant Churches, representing about eight thousand members, all these are nominal Roman Catholics.

Evangelistic work has for some time been carried on among this Latin American section of the population. There are flourishing churches in Para and Manaos, where the Southern Baptist Convention of the United States, the Presbyterians, Assemblies of God and Methodist Episcopal Churches are represented. Increased interest in the region, and renewed evangelistic activity has resulted in the sending forth this year of workers to Iquitos and Cruzeiro do Sul on the River Jurua, while there are already churches established on the River Purus and at Porto Velho on the River Madeira.

The primary object of this article is to deal with the Indian population. Of these a number, principally in Peru and Bolivia, are " civilized," while within the Amazons area proper there exists a confusing variety of small, wild and independent tribes. The following estimates of the Indian population in the Amazons area and adjacent territory of the undermentioned countries must be taken as solely approximate :—

| | | |
|---|---|---|
| Colombia (including Andean tribes) | | 150,000 |
| Ecuador | ,, | 300,000 |
| Peru | ,, | 3,000,000 |
| Bolivia | ,, | 900,000 |
| Brazil .. .. .. .. .. | | 1,500,000 |
| Venezuela .. .. .. .. | | 200,000 |
| British Guiana .. .. .. | | 6,000 |
| French Guiana .. .. .. | | 1,400 |
| Dutch Guiana .. .. .. | | 2,500 |
| | | 6,059,900 |

These figures represent the best modern estimates. They include all half-caste and mixed populations. The great bulk is made up by the Kichua and other Andean or coastal stocks. It is questionable whether more than one-tenth are wild forest Indians. The present writer favours the most conservative estimates in this direction. They are divided into some 350 tribes, which fall into forty-seven linguistic families. The boundaries between these families are often difficult of perception, and the data for classification cannot be discussed here, as they would require an *in extenso* tabulation. The largest of these families, the Kichua, includes more than a million individuals, while the smallest, such as the Auake, are reduced to a single isolated family.

Of the families which are still represented by savage, and even cannibal tribes within the Amazons area, we may mention three.

The centre of dispersion for the Tupi-Guarani family lay in what we know to-day as Paraguay, where Guarani is to-day a spoken language. From here, before the existence of historical records, they spread abroad in a series of migrations. The direction of these migrations was influenced by wars, religious superstitions and other motives. They journeyed northwards and eastwards, establishing themselves in large numbers on the coast of Brazil and the Amazons itself. The coastal tribes have long since disappeared, but their language which was extensively employed as a "lingua-franca" among other stocks, is attested by numerous documents.

The Caribs originally occupied the territory between the sources of the Xingu and Tapajos rivers. From here they migrated, probably owing to pressure from invading Tupi hordes, descended the river and spread in particular over Venezuela and the Guianas, ultimately reaching the West Indies and Honduras, where they are found to-day. We owe the English word " cannibal " to the name of these Indians, from which it was derived. Many Carib tribes were formerly bi-lingual.

The Arawak is to-day the most widespread and most important of these families. It is generally considered that the Rivers Negro and Orinoco were their original habitat, and that they covered the region from here in successive migrations. At the time of discovery Arawak was extensively spoken in the Antilles. To-day they are scattered from the Caribbean sea to the Paraguay, and from British Guiana to the Andes. Space forbids a description of the less important tribes.

Protestant missionary effort among the Indians appears to have had its genesis in the Moravian Missions among the Indians of Dutch Guiana. But a more recent attempt was the effort of the South American Missionary Society, initiated in 1880, to establish work among the Ipurina Indians of the Purus. After two years' labour and the expenditure of £10,000, the work was abandoned owing to climatic difficulties. Thereafter spasmodic attempts and exploratory journeys have been made in the River Branco, the Putumayo and elsewhere. Some were given up through the death of the pioneer, others failed through inability to locate the hidden tribes, while other openings which seemed to indicate promising opportunities were never followed up.

To-day the renaissance of Protestant enterprise amongst the Redskins appears to be upon us. The attention of a number of societies and organizations has recently been directed to the problem. It may, therefore, be of some interest to state the situation as it stands.

The Evangelical Union of South America have undertaken the evangelization of the Karaja Indians of the

River Araguaya. Further to the south the Inland South American Mission Union, already established among tribes beyond the limits of our survey, are advancing among the Nambiquara. This tribe, undoubtedly one of the largest in Amazonia, is also being approached by representatives of the Assemblies of God (Pentecostal Movement). The Bolivian Indian Mission is proposing to enter the Amazons region of that republic, and the South American Missionary Society in the same republic is seeking to establish a new work on the Parapiti, an extreme source affluent of the River Madeira. In addition to this, two Quaker workers have also been commissioned to work among the Bolivian Indians. In Peru the Christian and Missionary Alliance have crossed the Andes from the Pacific and are locating their workers among the Kampa Indians. The Worldwide Evangelization Crusade (Heart of Amazonia Mission) has work among the Parentintins (of the River Madeira), the Kayapo of the Rivers Araguaya and Xingu, and the Tembe and Timbira of the North Brazilian Coastal region. They are also initiating a further advance among the Indians of the River Negro. Finally, the Baptist Church of Brazil is sending workers to the Cherente Indians of the Tocantins-Araguaya region, and is desirous of extending in other directions, while the other Brazilian churches seem at last to be awaking to their responsibility towards the indigenous races of the interior.

This enumeration of organizations may seem a formidable one ; but it must be remembered that they represent beginnings and little else. Indeed, the most satisfactory method of evangelizing the Indians yet awaits demonstration, and the failures of the past have made men cautious of the possibilities of the present situation.

Meanwhile, what is the present significance of the problem ? A word may be added as to the modern condition of Indian life. Although we may be accustomed to think of the Redskin, free and unfettered in his natural forest home, wild and untroubled by the conventions which are the fibre of our external life, yet nothing has more profoundly affected him, member though he may be of a cannibal tribe,

than the advent of the white man to the country. Nothing again has more profoundly affected him for evil. While the Indian mind has evolved a special mythology to account for his white neighbour's methods and vagaries, he has yet imbibed nothing but the dregs of a corrupt and corrupting system of ethics, we hesitate to use the term "religion." On the other hand, the wild tribes who have sought to maintain their freedom and independence have suffered too often the revolting injustice of unrestrained persecution. Atrocities among the Indians are far from being limited to the infamous Putumayo. They are far from being extinct or a thing of the past even in this our day. To the Latin American, the Indian is a "beast of the forest" or a "brute."

The Red Indians are a dying race. The problem of arresting this spontaneous extermination is indeed a difficult one. The reasons for the decline in number among the tribes of the Amerindians cannot be discussed here. Information on these points can readily be furnished. The Periclean age of Indian prosperity and Indian power has long since passed. We are witnessing the death-throes of a perishing race. We are the spectators of the drama of a final dissolution. While the years are slipping away which hasten our Lord's return, so the opportunity of preaching the Gospel to living Indian hearts is slipping through our fingers. The tragedy of the Red Indian problem is that it is a vanishing one. In another decade it will have ceased to exist, it will trouble us no longer. Some have argued on these grounds that we cannot interfere with the inevitable; that we should concentrate in carrying our message to the progressive and powerful races of the world. The sanity of this policy cannot be impugned, but is it, we may well ask, wholly consistent with the divine reckoning and the divine commission? Rather it would seem characteristic of the nature of redemption that to those whose land has been taken from them and who are regarded as the outcasts and dregs of humanity should be preached the hope of the inheritance incorruptible and undefiled that fadeth not away.

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# TROPICAL SOUTH

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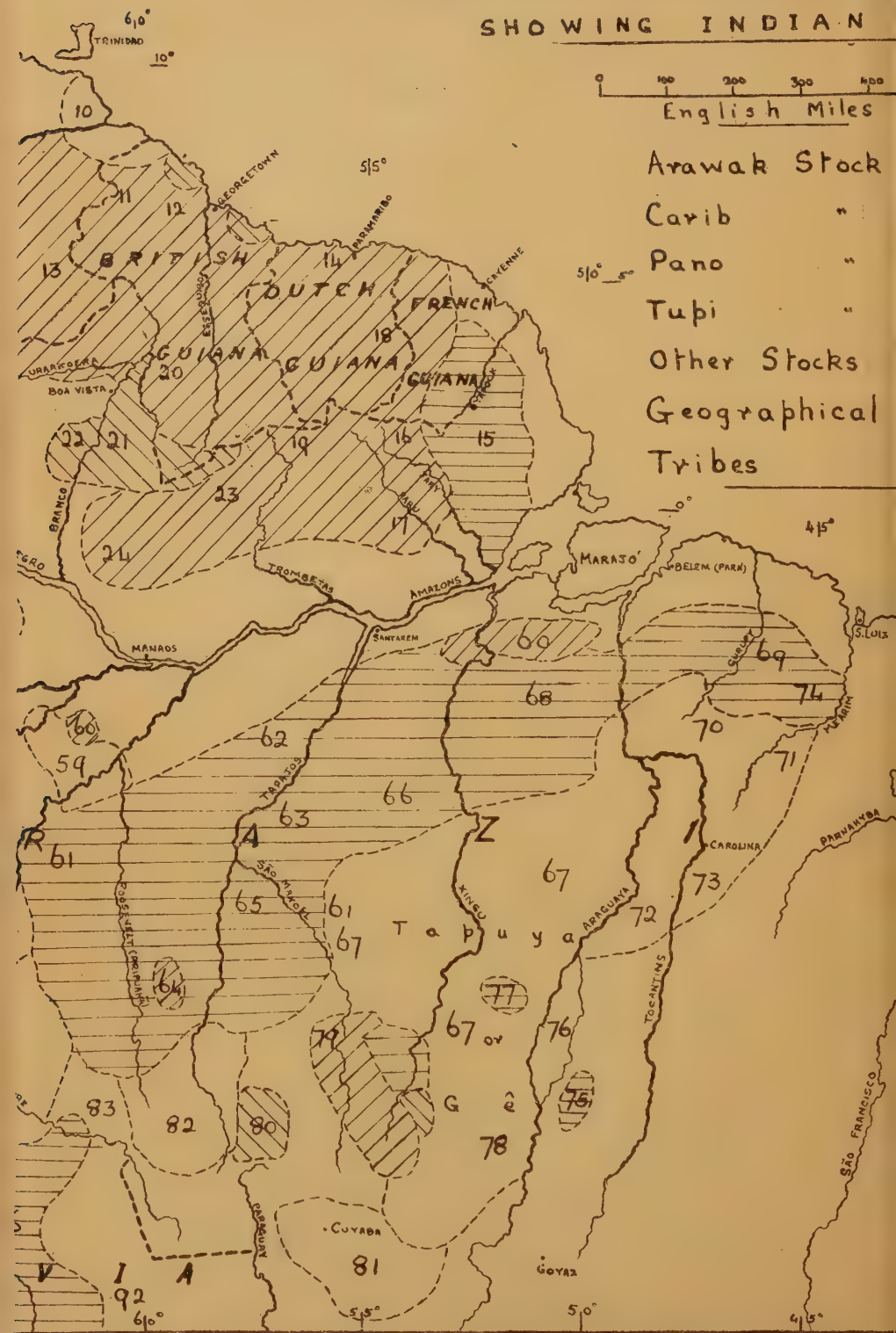

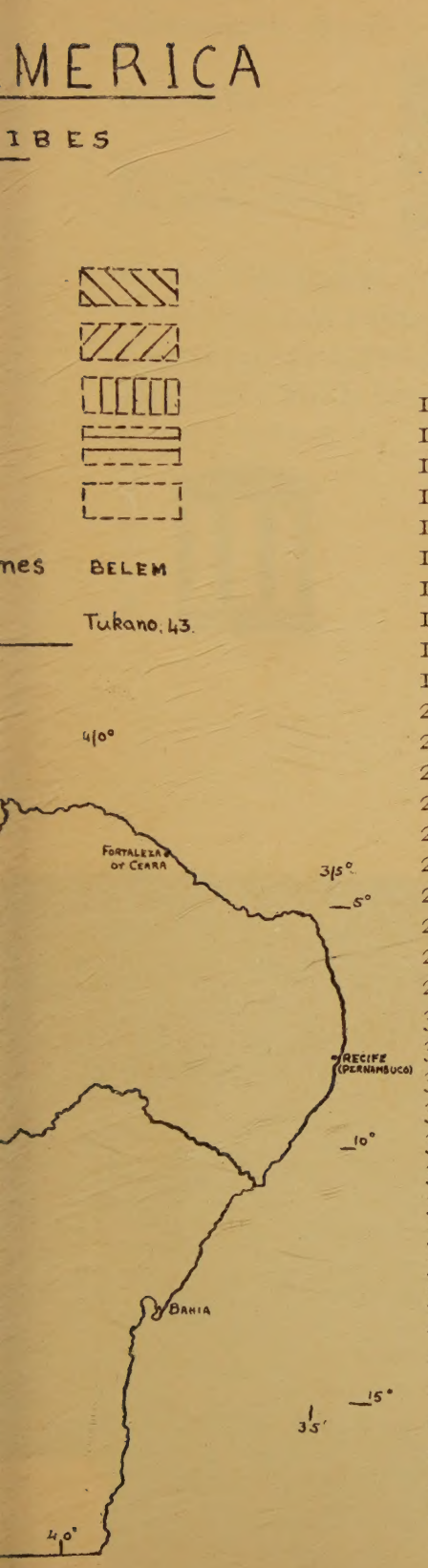


## Key

NAMES OF TRIBES.

1. Goajiro.
2. Choko.
3. Motilon.
4. Köggaba.
5. Kolima.
6. Tunebo.
7. Tamude.
8. Kuiloto.
9. Kuiva.
10. Guarauno.
11. Waika.
12. Akawai.
13. Arekuna.
14. Galibi.
15. Wyapi.
16. Rukuyen.
17. Apalai.
18. Oyana.
19. Pianagoto.
20. Makushi.
21. Wapishana.
22. Pauishana.
23. Wyawé.
24. Jauaperý.
25. Shirianá.
26. Makiritare.
27. Piapoko.
28. Piaroa.
29. Guahibo.
30. Guahibo.
31. Amarizama.
32. Baré.
33. Adzaneni.
34. Yamu.
35. Guaké.
36. Karijona.
37. Totoro.
38. Kayapá.
39. Kolorado.
40. Jivaro.
41. Zaparo.
42. Witoto.
43. Desana.
44. Makú.
45. Tikuna.
46. Mayoruna.
47. Warayku.
48. Kokamilla.
49. Kapanawa.
50. Nawa.
51. Kashibo.
52. Amahuaka.
53. Kashinawa.
54. Kanamari.
55. Kulina.
56. Yamamadi.
57. Ipuriná.
58. Katawishi.
59. Mura.
60. Yuma.
61. Parentintin.
62. Maué.
63. Munduruku.
64. Arara.
65. Apiaká.
66. Kuruahé.
67. Kayapó.
68. Pacajá.
69. Tembé.
70. Timbira.
71. Kanella.
72. Cherente.
73. Karâo.
74. Guajajara.
75. Kanoeiro.
76. Karajá.
77. Tapirapé.
78. Chavanté.
79. Kayabi.
80. Paressí.
81. Bororo.
82. Nambiquara.
83. Huari.
84. Wanyam.
85. Mojo.
86. Siriono.
87. Pakaguara.
88. Takana.
89. Kampa.
90. Aymara.
91. Kichua.
92. Chikito.
93. Moseten.